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YALE STUDIES IN ENGLISH

ALBERT S. COOK, EDITOR

XIII

King Alfred's Old English Version

OF

St. Augustine's Soliloquies

EDITED

WITH INTRODUCTION, NOTES, AND GLOSSARY

BY

HENRY LEE HARGROVE, PH.D.

NEW YORK

HENRY HOLT AND COMPANY

1902

CSaT

PR
1545
A15
MAY 15 1957

TO

MY WIFE

WHOSE SYMPATHY AND SACRIFICES
CONTRIBUTED TO THE JOY
OF THIS WORK.

PREFACE.

In preparing this edition for use in college classes, many problems have arisen the best solution of which I can hardly hope to have reached. I leave the work to stand on whatever merits it may have.

It should be noted that the facsimiles of the manuscript are reduced $^{2}/_{7}$ of the linear dimensions. The first is of folio 4 (1. 1 ff. of text); the second, of folio 29 a (37. 13 ff.). In the absence of any good modern English version of this work, the rather copious translations, found in the Introduction, will perhaps be pardoned. The construction of the text is somewhat of a compromise. I have generally held to the manuscript readings; but where a form was meaningless, or a scribal error was evident, I have not hesitated to emend. When such emendations have been made, the manuscript readings have always been given in the foot notes. For the paragraphing, capitalization, punctuation, and quantity-marks, I am responsible. The Notes attempt to indicate the relation of the Old English version to its Latin sources; otherwise they are merely suggestive. The Glossary is intended to be exhaustive, except for a few oft-recurring forms.

My thanks are due to Mr. *Andrew Keogh* for looking over the proof of the Introduction, and to my wife for verifying the line-references of the Glossary.

To Professor *Wm. H. Hulme* of Western Reserve University I am indebted for the collations of the manuscript,

for reading the proof of the text, and for various helpful suggestions.

To Professor *Albert S. Cook* I owe more than I can express. From the inception of the work until its completion, he has ever been a kindly critic, an inspiring teacher, and a considerate friend. In his ripe scholarship, in his lofty ideals, and, withal, in his *camaraderie,* his pupils ever have cause for joy.

Yale University, April 21, 1902.

H. L. H.

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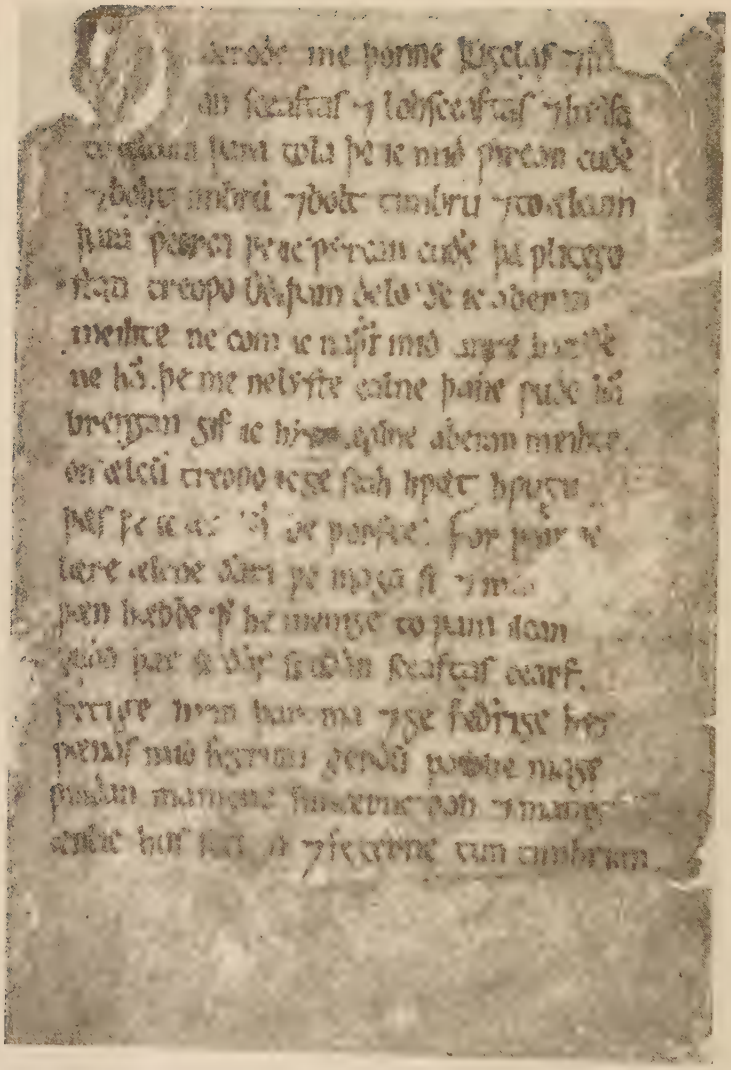

ſi þin ealde ġyt ſunġ ⁊ ſeo ġe melde
eallunga of ðinum mode aſtyred þere
ġyrre. ſalod þe heo ġyt ġropan meahte
ða cpeð ic. be hyi cpiſt ðu þær. ſa cpeð
heo. hit cpeðe be ðam þingum þe þu
me er ſedeſt þa þu ġe trymbed heafde
to for léranne. ⁊ for nānum þingum
eft to ġe cyrran nolde. þ ic ofer mec
ta pela. ⁊ ofer micla þrydſcipe. ⁊ui
ġe mærlice rihte ⁊ ſefelic lif. ⁊ þ ic
ácſige ic þe hyeðer þu ader oððe for
hoġa lufum. oððe for engeſ þurgeſ lu
ſum hym eft to ġeānan pille. ic ġe be
de eſt þ þu ſedeſt þ þu þine freond
lufodeſt efter ġode ⁊ efter þurum ġe
num ġe þrote ofer ealle oðre þing
nū ſolde þran hyeðer þu for hoġa
lufum poldeſt ðaſ þing eft under for

Đē is creft ealra crefta, þæt is, þæt man spurige æfter Gode and hys hāwie and hine gesēo.—30. 23.

ALFRED THE GREAT, THE WEST SAXON KING, BORN AT WANTAGE, A. D. 849. ALFRED FOUND LEARNING DEAD, AND HE RESTORED IT; EDUCATION NEGLECTED, AND HE REVIVED IT; THE LAWS POWERLESS, AND HE GAVE THEM FORCE; THE CHURCH DEBASED, AND HE RAISED IT; THE LAND RAVAGED BY A FEARFUL ENEMY, FROM WHICH HE DELIVERED IT. ALFRED'S NAME SHALL LIVE AS LONG AS MANKIND SHALL RESPECT THE PAST.

Inscription on statue at Wantage.

Introduction.

King Alfred died exactly one thousand years ago. Great Britain and the English-speaking world have just held fitting commemorations of this event. It is an occasion when the civilized world dwells with admiration upon one of the world's greatest characters. His name is on all lips, his thoughts are in all minds, his heroic deeds fire all hearts. Eulogies have been pronounced and volumes written, but in this edition of one of his works the king speaks for himself in his own royal way. Alfred's version of St. Augustine's *Soliloquies* is probably his last writing extant, and for this reason alone deserves to be regarded with the veneration with which we hearken to the last words of the departed great and good.

But there is an intrinsic merit in the thoughts themselves. They pertain to the world-old subjects of the immortality of the soul and the search after God. Such themes appeal strongly to thinking men of all ages. An additional interest is given them by the fact that they spring from the yearning soul and great mind of the greatest of the Christian Fathers. St. Augustine, in his two books of *Soliloquies,* reveals an all-consuming thirst for wisdom and passion for God, which were, it is true, characteristic of his age, but which he possessed with greater intensity than any one else. Still keener is the interest at least to the student of English, when King Alfred, royal, in mind as in lineage, plays the rôle of translator, and

gives us his 'blossoms', culled from the rich garden of St. Augustine's writings. And the pathos becomes almost tragic as we contemplate this warrior-king, then forty years old, vowing to give half his means and time to God's service, patiently studying Latin books, and translating them 'sometimes word for word, sometimes according to the sense', but always adapting the thoughts and expressions to the needs of his unlettered subjects.

The scholarship of the world has already accepted the unity of the English language and literature from Cædmon to the present. But in the study of the writings of Alfred we are acquainting ourselves with the prime mover of two great persistent tendencies in the English literature. One pertains to the manner of expression, the other to the matter expressed. The first is the use of prose—a simple but virile prose as the means of reaching the minds of his readers. The second is the use of theological ideas as an appeal to the heart for a higher and holier life. Whatever other honors the critics may steal from Alfred's name, we shall continue to read, on the ever-during monument of his writings, at least these two truths: that he was Father of English Prose, and that he was the first writer of Religious Literature in English Prose.

In working out and establishing these facts, and in otherwise dealing with the work before us, it will be needful to present the following topics in order:

I. The Manuscript and Reprints.
II. Grammatical Observations.
III. Relation of Alfred to Augustine.
IV. Relation of the *Soliloquies* to Alfred's Other Works.
V. Discussion of Alfred's Version of the *Soliloquies*.

I. Manuscript and Reprints.

1. Manuscript.—There exists but one manuscript of the Old English version of Augustine's *Soliloquies*. It is in the British Museum, and is known as Cotton Vitell. A. 15, being the *Beowulf* manuscript, and in the same hand as the *Beowulf*. A transcript of this unique manuscript, made in the 17th century by Francis Junius, is in the Bodleian Library at Oxford, being known as Jun. 70. I. Since this latter is a mere copy, with only such slight changes as *ð* for *þ*, it is of no significance, and for our purpose can safely be disregarded. The Cottonian manuscript, therefore, is the sole basis of our text, and is always the one referred to, unless otherwise stated.

The manuscript is of parchment, and is in a good state of preservation, except for the lack of the beginning and the end, and the existence of a few torn places and blotches. Its dimensions are about $7^{3}/_{4}$ by $5^{1}/_{4}$ inches, and there are 18 lines to a page. The part we still possess begins on folio 4, and extends to folio 57a. The writing is in a large, clear hand, and, as the facsimiles show, may be read with ease.

Concerning the red strokes found, on the average, once or twice on each page of the manuscript up to folio 21b, Birch says: 'The red strokes are the work of a later scribe going over the manuscript, and appear to be for emphasis or to mark a capital. It occurs most frequently in the *I, ic, ða, god, ac, ða cwæð heo, ða cwæð ic, þ ic*.' And further as regards the existence of two hands: 'Nor can I clearly determine if there is any change of hand.

I rather think not.' Hulme, however, thinks there are two hands to be distinguished—one ending with folio 21 b, where the red strokes leave off, the other clearer and slanted backward.[1]

Quantity marks in the shape of a circumflex, occurring without any apparent system, sometimes rightly, sometimes wrongly, are noted in the phonological lists given by Hulme. No record of these is made in this edition, because no real scientific importance, so far as we can see, is to be attributed to them.

The occasional superior letters are apparently changes or corrections by a later hand. These and manuscript erasures are all noted as far as page 36 in the foot notes of this edition. The few remaining instances are repetitions, or of little import.

As to the date of the manuscript there is variety of opinion. Pauli places it in the twelfth century, while Birch 'is inclined to date the writing at 10th century—not far from Alfred's time, say 930-950';[2] Most scholars, however, including Wülker, Napier, Morley, Schröer, and Hulme, agree with Pauli in assigning it to the twelfth century.

Hulme, who has made the most careful study of the language of the manuscript, reaches the following conclusion:

1. The Old English version of the *Soliloquies* as we have it belongs to the first quarter of the twelfth century; for the language is clearly older than the older parts of the chronicle of Peterborough.

2. The dialect is Late West Saxon, impure in many respects.

3. The author was King Alfred the Great.[3]

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[1] W. H. Hulme: *Die Sprache der Altenglischen Bearbeitung der Soliloquien Augustins*, 2.

[2] Quoted by Hulme, *ib.*

[3] *op. cit.*, 99.

2. Reprints.—The complete text of the manuscript has been printed but twice, neither edition being furnished with a glossary or other apparatus: first, by O. Cockayne, pp. 163—204, of *The Shrine, a Collection of Occasional Papers on Dry Subjects*, London, 1864—1869, which has long been out of print; and by W. H. Hulme, in *Englische Studien*, Vol. XVIII, 1893, pp. 331 ff., the latter having been a timely contribution to the working material of investigators. It must be added that there are several typographical errors in this reprint; these were, for the most part, corrected in *Englische Studien*, Vol. XIX, p. 470. Professor Hulme has since then made several careful collations of the manuscript, the last one in 1901, of which, by his extreme kindness, I have been able to avail myself in constructing my text.

There has been but one translation into modern English, and that is very faulty. This was made by E. Thompson in 1851, and is found in *The Jubilee Edition of Alfred's Works*, Vol. II, p. 83 ff. Short extracts are also found translated by Hughes.[1] Wülker[2] has given a German rendering of various passages. It need hardly be added that there is a growing demand for a scholarly modern translation of this important work.

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[1] Thomas Hughes: *Alfred the Great*, 295.

[2] Wülker: in Paul and Braune's *Beiträge*, IV. 105, ff.

II. Grammatical Observations.

The phonology of this work teems with interesting problems for the specialist. Only a few typical and striking features can here be touched on. For an excellent discussion of the phonology Professor Hulme's scholarly work should be consulted.[1]

Certain definite variations from the normal forms of spelling in Early West Saxon clearly conspire to prove that the manuscript was written in the twelfth century by an Anglo-French scribe from dictation. It was natural that the scribe should spell doubtful words according as his ear translated the sounds he heard, and hence result the numerous departures from the norm, and the frequent so-called scribal errors. This hypothesis would account for the confusion of *ð* (*þ*) with *d* on the one hand, and with *t* on the other; the nasals *n* and *m* would easily be interchanged; and initial *h* would be dropped or inserted wrongly. Such errors are scarcely the result of ignorance or carelessness, and are eloquent in what they proclaim about the circumstances attending the production of our manuscript.

1. **Phonology.**—*Vowels*: There is great confusion in the use of *a*, *æ*, and *e*; we note this most frequently in *þat* (11. 17), *þæt* (11. 14), *ðet* (23. 11), *þār* (1. 10, 11), *þār* (1. 13), *þer* (13. 18). Compare also the following forms used interchangeably: *ælles* (3. 18), *elles* (3. 19); *þāre* (2. 7), *þǣre* (2. 7), *þēre* (2. 11); *rihtæ* (4. 22), *rihte* (16. 22); *æart*

[1] *op. cit.*

(6. 7), *ært* (6. 2), *cart* (5. 21); *hālne* (13. 17), *hāalne* (13. 20); *lufast* (33. 19), *lufæst* (33. 16).

The same is true of *i*, *ie*, and *y*: *geherst* (62. 1) *gehīere* (11. 4), *gehūre* (57. 10), *gehyre* (11. 4); *gelifan* (66. 16), *gelyfan* (62. 8); *get* (59. 11), *gēot* (34. 13), *gīt* (53. 6), *gȳet* (49. 12), *gȳt* (1. 15).

The following may be cited as instances of forms not in accordance with the strict West Saxon norms: *dīgele* (4. 8), *fegrum* (1. 11), *gereihte* (66. 12), *gestryned* (3. 16), *hehstan* (6. 1), *iuwedon* (7. 19), *mage* (5. 1), *meihte* (1. 5), *wilt* (2. 14), *wurðe* (5. 1), *yrfe* (2. 12).

Consonants: We note here only some of the more striking deviations from the norm:

1. Liquids. *R* is found for *n* in *mare gâ* (59. 16) for *manega*, is dropped in *gehūde* (38. 5) for *gehērde*, and in *undefehst* (39. 8) for *underfehst*. Inorganic *r* occurs in *oððer* (25. 5) for *oððe*. *L* is used for *b* in *leste* (41. 19), which would seem to oppose the theory of dictation.

2. Nasals. Interchange between *m* and *n* is frequent; as in *þān* (28. 18) for *þām*, and in *weordam* (5. 6) for *weorðan* (see MS. readings for various examples). *N* is lost in *georlice* (26. 18), *lufia* (19. 10); this dropping of *n* occurs no less than 13 times.

3. Labials. *F* is lost in *dorte* (20. 6); *f* is doubtless a scribal error for *s* in *gefēoð* (69. 6), as is *sp* for *s* in *gespcōp* (63. 31), both of which would also cast doubt on the dictation theory.

4. Dentals. *T* is lost from *sōðfasnes* (50. 7) and in at least 20 other instances; is inorganic in *cræftest* (4. 18) and in four other cases; is used for *h* in *matte* (18. 5), and for *r* in *lætst* (42. 18). *D* is lost in *frēonscypes* (24. 6) and in about 22 other instances; is used for *t* in *hwæd* (4. 13), for *ð* in *æordlice* (12. 14), and in *byd* (28. 4) 22 times. *Ð* (*þ*) is used for *t* as in *eft* (29. 5 etc.) often, for *d* as in *geðafenað* (32. 15) often. *S* is used for *c* as in *is* (17. 4) and for *ð* as in *os ðe* (46. 11).

5. Gutturals and Palatals. Here occur so many substitutions that only a very few of the most typical can be cited: *c* for *g* as in *þinc* (30. 2), for *t* as in *gehec* (10. 19); *g* for *c* as in *þingð* (33. 23), for *ð* in *ðincg* (32. 25), inorganic as in *ægnig* (36. 13), lost as in *ēni* (34. 22) and *hefenesse* (29. 14). *H* is frequently prefixed to words beginning with a vowel, as in *hāhte* (55. 8) and *hic* (15. 16), and is omitted where it belongs, as in *ēaran* (61. 21) and *ēr* (35. 1); a curious mistake is *ēr hrihte* (49. 10) for *hēr rihte*. *th* for *ht* as in *nānwith* (20. 23), *tht* for *ht* as in *mythte* (24. 7). We find a single example of *whle* (1. 17).

2. Inflection.—1. *The Noun*: There are a few variations from the EWS. forms. The gen. sg. of *mōd* occurs as *mōdis* (2. 20); while the following acc. pl. forms are noticeable: *dēorlinges* (65. 19), *hlāfordes* (61. 18), *lāðtēwes* (45. 4). *Ēage* has in nom. pl. *ēagam* (22. 2) and *ēagon* (47. 7). Under *sāwle, sunu, trēow, weorld, wudu* of the Glossary will be found unusual forms.

2. *The Adjective*. Besides the frequent substitution of *m* for *n*, the following peculiarities are typical: gs. *māren* (37. 11), as. *nānmæ* (43. 16), ns. wk. *hēhstan* (6. 7); *good* (16. 16) or *gōd* (12. 15), *betre* (33. 9) or *betere* (12. 13), *best* (13. 25) or *betst* (3. 6). For individual words and examples the reader is referred to the Glossary.

3. *The Pronoun*. Sg. nom. *hē, hit* (*hyt*), *hēo:* gen. *hys* (*his*), *hyre*; dat. *hym* (*him*), *hyre:* acc. *hine* (*hyne*), *hit, hēo:* pl. nom. and acc. *hī, hȳ, hēo*; gen. *heora* (*hera, hyra*); dat. *heom* (*hiom*), *heoma, him* (*hym*). The demonstrative: sg. nom. *se, þæt* (*þæd, þat, það, þet*), *seo:* gen. *þæs* (*þas, þes*), *þāre* (*þāre, þere*); dat. *þām* (*þān*), *þāre* (*þāre, þēre*); acc. *þone* (*þonne, þane*), *þæt, þā*; instr. *þī, þȳ, ðon:* pl. nom. *ðā*; gen. *þāra, þēra*; dat. *þām*.

4. *The Verb*. The infinitive as a rule ends in *-an*, but sometimes in *-en*, as *forlæten* (23. 8). The gerund most often ends in *-enne* (*-ene, -æne, -anne*), as *habbenne* (36. 8), *hæbene* (36. 7), *habbæne* (27. 12), *lufianne* (16. 16); the ending *-ende* occurs a few times, as in *bringende* (12. 12).

The ind. pres. pl. occurs as *cumæð* (10. 1), beside *cumað* (10. 2). The opt. pres. sg. has often the older *-æ* instead of *-e*, as in *gelyfæ* (11. 18) and *lufiæ* (15. 22), *magæ* and *mæge* (23. 16): while the plural offers the following variations: *leornian* (68. 8), *findan* (12. 19), *findon* (12. 18).

These examples might be multiplied, but are sufficient to show the state of the language. Doubtless, when the field of Anglo-French is thoroughly worked over, Skeat's suggestion that these seeming abnormalities may prove important facts as to the date and writer of the manuscript, will be found true.[1]

[1] W. W. Skeat: *Notes on English Etymology*, Introd. XV.

III. Relation of Alfred to St. Augustine.

Why should the practical warrior-king of Wessex have become the translator of the Latin Father? The answer to this question need not take us far afield. We have but to recall the exact historic position of St. Augustine in relation to the Latin Catholic system, and then to consider what were the circumstances of the English king, and the motives prompting him.

1. St. Augustine.—It is the accepted view of those competent to judge, that St. Augustine was the greatest of the Latin Fathers. Some class him with Jerome alone. Others admit Gregory the Great and Ambrose to be of equal rank with Augustine. At any rate his influence in formulating and expressing the Catholic dogmas that made the church such a power in the Middle Ages was enormous. 'Thou hast made us for Thee, and our heart is restless till it rests in Thee' is the one expression of St. Augustine that epitomizes his life and character. Bindemann[1] calls him 'one of the greatest personages in the Church, ... and it can well be said that among the Church Fathers the first place is due to him'. Nourrisson[2] places him in the first rank of the masters of human thought, alongside of Plato and Leibnitz, Thomas Aquinas and Bossuet.

In his intensity of character and in his miraculous conversion to the Christianity which he had persecuted, there is, in him, a striking resemblence to St. Paul.

[1] C. Bindemann: *Der Heilige Augustin*, Preface.
[2] *La Philosophie de Saint Augustin.*

Aurelius Augustinus was born on the 13th of November in the year 354, and died August 28th, 430, as Bishop of Hippo Regius. His father was a heathen, but his mother was a Christian, who brought up her son in her own faith. He subsequently espoused the belief of the Manichaeans, and prepared himself by classical studies for the office of a teacher of rhetoric. After a skeptical transition period, when Platonic and Neo-Platonic speculations had prepared him for the change, he was won over by Ambrose to Catholic Christianity, in the service of which he thenceforth labored as a defender and constructor of doctrines, and also practically as a priest and bishop.[1]

In his consecrated learning and passionate devotion to God, Augustine again reminds one of St. Paul. Truly could he say: 'The zeal of thine house hath eaten me up'; and so was often pictured with upturned eye, with a pen in his left hand, and a burning heart in his right. He was a philosophical and theological genius of the first order, towering like a pyramid above his age, and looking down commandingly upon succeeding centuries. He had a mind uncommonly fertile and deep, bold and soaring; and with it, what is better, a heart full of Christian love and humility. He stands of right by the side of the greatest philosophers of antiquity and of modern times. We meet him alike on the broad highways and the narrow footpaths, on the giddy Alpine heights and in the awful depths of speculation, wherever philosophical thinkers before him or after him have trod. As a theologian he is *facile princeps*, at least surpassed by no church father, scholastic, or reformer. With royal munificence he scattered ideas in passing, which have set in mighty motion other lands and later times. He combined the creative power of Tertullian with the churchly spirit of Cyprian, the speculative intellect of the Greek church with the practical tact of the Latin. He was a Christian philosopher and a philosophical theologian to the

[1] Ueberweg: *History of Philosophy* (tr. Morris), vol. I. 333.

full. It was his need and his delight to wrestle again and again with the hardest problems of thought, and to comprehend to the utmost the divinely revealed matter of the faith. He always asserted, indeed, the primacy of faith, according to his maxim: *Fides praecedit intellectum.* . . . But to him faith itself was an acting of reason, and from faith to knowledge, therefore, there was a necessary transition. He constantly looked below the surface to the hidden motives of actions and to the universal laws of diverse events. The metaphysician and the Christian believer coalesced in him'.[1] This may be seen in the ease with which he blends philosophy and theology in his writings: his *oratio* and his *meditatio* unconsciously melt into each other.

It is Augustine who first clearly and completely expresses the principle of the immediate certainty of inner experience. His love for introspection even constitutes his peculiar literary quality. He 'is a virtuoso in self-observation and self-analysis; he has a mastery in the portrayal of psychical states which is as admirable as is his ability to analyze these in reflection, and lay bare the deepest elements of feeling and impulse. Just for this reason, it is from this source almost exclusively that he draws the views with which his metaphysics seeks to comprehend the universe'.[2] And so he finds the way to certainty through doubt, and makes this one truth the starting-point of his philosophy, strikingly reminding us of Descartes' use of *cogito, ergo sum.* 'In that I doubt, or since I doubt' says Augustine, 'I know that I, the doubter, am: and thus just this doubt contains within itself the valuable truth of the *reality of the conscious being.* Even if I should err in all else, I cannot err in this; for in order to err I must exist'. This is a dominant argument, not only in the *Soliloquies,* but in his other writings.[3]

[1] Schaff: *History of Christian Church,* III. 997, f.

[2] Windelband: *History of Philosophy* (tr. Tufts), 277.

[3] Cf. *Sol.* II. 7 ff.; *De Beata Vita* 7; *De Ver. Rel.* 72 ff.; *De Trin.* X. 14, etc.

From the certainty of the possession by man of some truth, he proceeds to establish the fact of the existence of God as the truth *per se*; 'but our conviction of the existence of the material world he regards as only an irresistible belief. Combating heathen religion and philosophy, Augustine defends the doctrines and institutions peculiar to Christianity, and maintains, in particular, against the Neo-Platonists, whom he rates most highly among all ancient philosophers, the Christian theses that salvation is to be found in Christ alone; that divine worship is due to no other being beside the triune God, since he created all things himself, and did not commission inferior beings, gods, demons, or angels to create the material world; that the soul with its body will rise again to eternal salvation or damnation, but will not return periodically to renewed life upon the earth; that the soul does not exist before the body, and that the latter is not the prison of the former, but that the soul begins to exist at the same time with the body; that the world both had a beginning and is perishable, and that only God and the souls of angels and men are eternal.'[1] He believes, further, in the theory that divine grace is not conditioned on man's worthiness, and holds to the doctrine of absolute predestination.

The writings of Augustine are unusually extensive and varied. In his *Retractiones*, written near the close of his life, he enumerates as many as ninety-three works composed by himself, not counting numerous epistles. But his *City of God* and *Confessions* are the two works that have gained the widest popularity, and have run through the largest number of editions. The former is called by Schaff 'the deepest and richest apologetic work of antiquity'. It is a comprehensive philosophy of universal history, in which he undertakes to show that the powers of this world are to be overthrown by that Kingdom of God which will last forever. In his *Confessions* he gives us an intensely inter-

[1] Ueberweg: *op. cit.*, 333 f.

esting and frank autobiography, which recalls Rousseau's *Confessions,* but which excels all works of its kind.

Thus we can scarcely overestimate the influence of this master mind on the Middle Ages. Since it was so, his writings might easily have reached any one who had access to the language of the Latin Fathers, more especially if this one was a Christian, and had a devoutand inquiring soul. Just such a character was that of Alfred, as can be easily shown.

2. King Alfred.—Having become king in 871 at the age of twenty-two, he found most of his time occupied in warlike pursuits, leaving little opportunity for education. Even before his accession, he had, by his bravery and tact, won the famous battle of Ashdown against the Danes. But the success was only temporary, for the West-Saxons, with Alfred as leader, had to fight nine dreadful battles against the Danes during the first year of his reign. In 878 the same stubborn enemy made such a heavy descent on Wessex that Alfred, weak as was his army, was forced to take temporary refuge in the island of Athelney; but in the same year he gathered new forces, and by a bold attack overcame the Danes under Guthrum, and wrenched from them the treaty of Wedmore. For some years he was busy rebuilding his cities, constructing a navy, and giving laws to his people; but in 893 the Danes under Hasting made a final attempt to overthrow Wessex, which attempt, however, resulted in Alfred's complete victory.

Now he had some leisure to carry on his studies and make his translations. He studied with the same zeal and avidity that he manifested in war. He made his vows to God, and solemnly paid them. 'Moreover, he promised, as far as his infirmity and his means would allow, to give up to God the half of his services, bodily and mental, by night and by day, voluntarily, and with all his might.'[1]

[1] Asser: *Life of Alfred,* p. 84.

He was thus the first English king to become a truly great defender of the Faith.

From his various prefaces and other undisputedly original writings we learn that he was fond of the contemplative life, and could easily have become an ascetic; that he yearned for the education and salvation of his people; that he felt himself a leader in the acquisition of salvation for himself and for his people. With such surroundings and such a character, the logical thing for him to do was to read andstudy the Latin writings of St. Augustine. It followed easily that he translated and adapted some of these to the needs of his people.

Alfred found in St. Augustine the embodiment of many of his ideals. Had he been blessed with the advantages of early study and leisure, he doubtless would have become a spirit of the same kind—we dare not say of the same degree, for his practical Anglo-Saxon mind could hardly have compassed that lofty and subtle thought which characterized the great Latin Father. As a matter of fact, Alfred was in character and circumstances more nearly similar to Charlemagne, with whom he has often been compared. This similarity is seen in the fact that they both became students, started a revival of learning, established court schools, fostered literature, and collected scholars from other parts of the world. Charlemagne drew Alcuin from England, and in turn Alfred, a century later, drew Grimbold from France.

Had he not given this new impulse to learning and literature, to the founding of schools and churches, the mighty tide of Danish invasion would soon have swept all barriers away, the activity of Ælfric would not have been possible, and Old English literature might have been such a weakling, when in 1066 William the Conqueror forced his own laws and language on the English people, as entirely to lose its identity. Thus we see that Alfred, in several senses, was the mighty Defender of England, and well might he be called England's Darling.

It was the blending of these two great streams—Latin Christianity as seen in Augustine of the fifth century, and the stalwart Saxon character as seen in Alfred of the ninth century—that caused a tide of influence to set in which reaches us over the tract of a thousand years, and is now, we believe, gathering strength for a new and mightier period of activity.

IV. Relation of Alfred's Version of the *Soliloquies* to his Other Works.

1. Authorship.—Folio 56 b of the manuscript reads: *Hær endiað ða cwidas þe Alfred Kining alæs of þære bec, we hatað on* ... After these words there occurs a break in the parchment. Trusting in the authenticity of this final statement, most critics had confidently ascribed the translation to Alfred, until in 1851 Pauli, the well-known biographer of the king, cast doubt on the case by advancing the following reasons against Alfred as author:

1. We do not here find Alfred naming himself as author in the introduction, a thing it is his custom to do in his other translations.

2. The translation of the *Soliloquies* is not listed among Alfred's works by other writers.

3. The work is written in an impure Saxon, probably the attempt of a late and obscure writer to foist this version on the public as genuine.

By far the most noteworthy contribution toward establishing the genuineness of Alfred's authorship was made by Wülker in 1877. This masterly article was published in Vol. IV of Paul and Braune's *Beiträge*. The following is a summary of his argument:

Against Pauli's arguments he shows that

1. Alfred does not always in the preface name himself as author, *Orosius* and *Bede* being cited as proofs; besides, the first part of the *Soliloquies* is lost.

2. William of Malmesbury names this work as one of Alfred's.

3. We should not be influenced by the fact that there is but one manuscript, and that in an impure Saxon of the twelfth century, for even the *Boethius* and the *Orosius* occur in but two manuscripts each, one of which is of the twelfth century.

As additional reasons in favor of Alfred's authorship, Wülker argues:

1. A monk would scarcely make such additions to the original matter, but it would be in keeping with the character and rank of a king to do so.

2. The vocabulary is the same as that used by Alfred in the works known to be genuine.

3. There is a striking similarity between the *Soliloquies* and Alfred's version of *Boethius* in the use of the dialogue and terms for the interlocutors, in the modes of expressing abstract ideas, and in the various set phrases for opening and closing divisions.

4. The general method of handling his Latin original is in harmony with Alfred's practice in his other translations, and especially in the *Boethius*.

5. This may be the *Encheiridion, Manual,* or *Handbook* of Alfred, to which Asser refers.[1]

The only other considerable contribution to the arguments in favor of Alfred's authorship was made by Professor Frank S. Hubbard.[2] As this is chiefly an indirect result of his study, and bears more directly on the relation of the *Soliloquies* to the *Boethius,* it will be treated under that head.[3]

In the recent works on Alfred, the authors are still somewhat at variance as to this question: Wülfing,[4] Earle, and Draper agree with Wülker that Alfred is the author, while others disagree or are silent.

[1] *op. cit.* 77.

[2] *Mod. Lang. Notes,* IX. 161-171.

[3] Cf. Introd. p. XXXV.

[4] Wülfing: *Die Syntax Alfreds des Grossen.*

2. Title.—In regard to the somewhat minor question of the title, Wülker thinks Alfred made a collection of Latin quotations from the Church Fathers and from the Bible, and then translated these into Old English and wrote a preface, and that this constituted his *Handbook*. But the evidence is insufficient for such a conclusion, because:

1. The *Soliloquies* is not a collection of quotations, but a translation and adaptation of one work. Book I is a fairly close rendering; Book II is a paraphrase of Book II of the Latin. It is true that there are a few quotations from other works in Books II and III of Alfred's version, but not enough to justify our calling it an *anthology* (*blōstman, flosculi, Blumenlese*).

2. The unity and sequence of Alfred's version indicate, not a heterogeneous group of quotations, but a dominant theme which suggested and easily invited what quotations he used.

I prefer to reject the title of *Blooms* as used by Hulme, Hubbard, and others, on the ground that the word *blōstman*, as used by Alfred, was most likely a general, descriptive term and not intended as a title.

3. Relation to Works Other than the Boethius.—Alfred translated, or had a part in translating, the following books:

1. *The Universal History* of Orosius.
2. *The Ecclesiastical History of the English People* of Bede.
3. *The Dialogues* of Gregory the Great.
4. *The Pastoral Care* of Gregory the Great.
5. *The Consolation of Philosophy* of Boethius.
6. *The Soliloquies* of St. Augustine.

The first fact that strikes us as to the kind of books King Alfred chose for the betterment of his people is that they are thoroughly imbued with the Christian spirit. *Orosius* was written at the suggestion of St. Augustine, to

prove that Christianity had not injured the world. Boethius, it is now generally agreed, was himself not a Christian, though the Roman Church canonized him, but Alfred's rendering is made distinctly so. The very titles and authors of the other works speak for themselves. It was not the writings of the Latin poets, that appealed to him, but those of the Christian Fathers.

Although these works were all Christian, yet a closer view and comparison reveals an interesting variety of writings on a wide range of subjects. In this list of six mediaeval books we have one on the secular history of the world, another on English Church history, while still another is a sort of compendium of philosophy. To offset these more general and comprehensive treatises, there is the *Pastoral Care*, which is a specific and practical guide for the shepherd of God's people; the *Dialogues* constitute a kind of martyrology and handbook for clerks; while, to some extent, these various threads are caught up and woven together in the *Soliloquies*, for here we have theology, philosophy, and practical precepts. It is, therefore, a work which would make a fitting conclusion to his series of translations, and is placed last by most of the scholars who have attempted a chronological arrangement of Alfred's works.[1]

4. Relation to the Boethius.—In form, thought, and expression, by far the most closely related of these works are the *Boethius* and the *Soliloquies*. They are both imaginary dialogues between the Soul and Reason. The formulas for opening and closing the main divisions are the same in both, as likewise are the set phrases used in question and answer. In the treatment of the original and in the diction there is a striking similarity.

Professor Hubbard, in a careful comparison[2] of the two, has shown almost conclusively that they are by the

[1] Cf. Wülfing, *op. cit.*, Vol. I, Einleitung, VII.

[2] *Mod. Lang. Notes*, IX. 161-171.

same hand. After citing many parallel passages bearing on the relation of these two works, he closes with the following recapitulation:[1]

1. There are striking resemblances between the *Blooms* and the *Boethius* in the setting of the dialogue, and in all things pertaining to the conduct of the discussion.[2]

2. There are cases of close correspondence between Anglo-Saxon passages that translate Latin expressions widely different from each other.[3]

3. There are original passages of the *Blooms* closely resembling translation-passages of the *Boethius*.[4]

4. There is noticed one case of correspondence between a translation-passage of the *Blooms* and an original passage of the *Boethius*.[5]

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[1] *Mod. Lang. Notes.* IX. 170.

[2] A few typical examples are quoted below. The references are to my text of the *Soliloquies* and to Sedgefield's *Boethius*:

Soliloquies.

Nū ic gehīre hwæt ðū woldest witan. Ac ic wolde witan ærest æt þē, etc. 56. 1-3.

Genōh sweotol hit is. 64. 6.

Genōh wel ðū hyt ongitst. 16. 22.

Boethius.

Ic wāt nū hwæt þū woldest witan. Ac mē lyste bet þæt þū mē sǣde, etc. 87. 19, 20.

Genōg sweotol hit is. 83. 32.

Genōh rihte ðū hit ongitst. 87. 28.

Soliloquies.

[3] Be þīnre hēse sēo sunne bringð lēohtne dæg, and se mōna lēoht on nyht. 9. 14, 15.

Sol exercet diem, luna temperat noctem.

Boethius.

Swā ēac sīo sunne bringð lēohte dagas, and se mōna līht on niht. 49. 21, 22.

Quod Phoebus roseum diem Curru provehit aureo, ut quas duxerit Hesperos Phoebe noctibus imperat.

Soliloquies.

[4] Hū nū sint ælle hālga bēc ful nēah fulle be undēadlycnesse þāre sāwle? 59. 28, 29.

Boethius.

Hū ne wāsð ðū þætte ealle bēc sind fulla þāra bīesena þāra monna þe ǣr ūs wæran. 65. 11-13.

Atqui plena est exemplarum vetustas.

Soliloquies.

[5] Ðū hætst mē forlætan þā unrōtnesse, ðȳ læst is āwðer oððe

Boethius.

Ac ic eom nū gēt on micle māran gedrēfednesse geunrōtsod,

5. Passages that are original in both works correspond.[1]

6. Both works dwell upon and enlarge the same themes.

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on mōde oððe on līchaman þȳ mettrumra sī; and ic ne ongyte nāne trimðe nē on mōde nē on līchaman, ac æom ful nāh ormōd (MS. on mod). 49. 1-4.

Aut valetudinem corporis considerare me jubes, cum ego ipse tabe confectus sim?

Soliloquies.

[1] Nē ealle þā þe on heofenum bēoð nabbað gelīc wuldor; ac ælc hefð be hys gearnunge, swā wīte swā wuldor, swæðer hē on byð. 65. 22-24.

Engelum hē gefð be heora andefne, and manna sāulum hē gyfð be hyre andefne swilca gyfa. 52. 18-53. 1.

fulnēah oð ormōdnesse. 142. 22-25

Boethius.

Hwæt þū, Drihten, forgēafe þām sāwlum eard on hiofonum, and him þær gifst weorðlice gifa, ælcere be hire gearnunge; and gedēst þæt hē scīnað swīðe beorhte, and þēah swīðe mistlice birhtu, sume beorhtor, sume unbyrhtor, swā-swā steorran, ælc be his geearnunga. 81. 33-82. 2.

V. Discussion of Alfred's Version of the *Soliloquies.*

1. Sources.—The following sources[1] were used by Alfred:

1. Augustine's *Soliloquies* and *Epistle* 147, otherwise called *De Videndo Deo.*
2. Gregory the Great's *Dialogues* and *Morals.*
3. Jerome's *Vulgate* and *Commentary on Luke.*

The sources from Augustine and Gregory are pointed out by Wülker. I have found as strong evidence for including Jerome as did Wülker for any source except the *Soliloquies.* It might be even safer to say that the *Soliloquies* is the chief source, and that no specific source can with certainty be named for the remainder, since its subject-matter is merely similar to that found in various places, not only in the writings of the three Fathers named above, but in others as well.

2. General View.—In general we may say that the *Soliloquies,* both in the Augustinian original and the Alfredian version, have a twofold subject, the inquiry into the nature of God and into that of the human soul. Book I is occupied mainly with the passionate search for God,[2] and might properly have for a motto the burning words of Job: 'Oh that I knew where I might find him! that I might come even to his seat!'[3] Book II deals with the

[1] For other sources see Notes.

[2] Cf. especially the prayer beginning on p. 4.

[3] Job 23. 3.

question of the immortality of the soul, and reminds us of the inquiry also expressed by Job as follows: 'If a man die, shall he live again?'[1] Book I is essentially the same in both versions, both as to subject-matter and method of treatment. Book II in the Alfredian version is not only much abbreviated, but adopts an entirely different method of treating the subject. Alfred adds Book III, in which he forecasts the future state of the soul, thus giving symmetry and completion to Augustine's work.

3. Latin Original.—Let us first see what is the substance of the Latin original. Augustine, after a long and earnest prayer for divine aid, expresses a desire to know but two things—God and his soul. But how shall one know God—by sense, or by intellection? Reason, which is the eye of the soul, promises to demonstrate God to the mind as clearly as the sun shows itself to the eyes. The soul, then, in order to see God, has need of Faith, Hope, and Love; after these are dwelt on as essentials to the true seeing, it is affirmed that by looking, which is the reason in active operation, the soul beholds the Beatific Vision. To test the soundness of the spiritual vision, a searching inquiry as to the presence of bodily lusts is made. Even should these be found absent, the mind cannot bear at once to behold the brightness of Divine Wisdom, but must be taken through a process of gradual training. A third thing, Truth, must be first known, because through her alone are we led to know God and the soul. The book closes with a resolution to submit to God's guidance, and a prayer for faith in him and an ability to do his will.

In Book II the author propounds as the question of supreme moment: 'Am I immortal'? St. Augustine works out the solution to this problem in a manner very satisfactory to himself, no doubt, but the modern thinker would be tempted to object that much might be said on both

[1] Job 14. 14.

sides'. The Latin Father here shows himself the forerunner of scholasticism. The newly converted Christian sinks his identity for the time into the dialectic philosopher. He leads us through a labyrinth of reasonings, in which he hopelessly confuses the forms of logic with the essential truth. The chief dictum asserted is that truth persists; even if truth itself should pass away, yet it would be true that it has passed away. Falsity is so, because it is otherwise than it seems; if therefore there are none to whom it may seem, nothing is false; but falsity existing implies a perceiving sense, and a perceiving sense implies a subjective immortal soul.

The following summaries will reveal his process: 'You have said that falsity cannot be without sense, and that sense cannot but be; therefore there is always sense. But there is no sense without soul; therefore the soul is everlasting. Nor has it power to exercise sense, unless it lives; therefore the soul always lives'.[1] And again: 'Therefore if nothing is true unless it be as it seems; and if nothing corporeal can appear, except to the senses; and if the only subject of sense is the soul; and if no body can exist unless it be a true body: it follows that there cannot be a body unless there has first been a soul'.[2] Finally: 'From this truth, as I remember, that Truth cannot perish, we have concluded that not only if the whole world should perish, but even if Truth itself should, it will still be true that both the world and Truth have perished. Now there is nothing true but truth; in no wise therefore does Truth perish'.[3]

After various and long excursions in which abstraction is complicated by abstraction, and confusion worse confounded, the book is closed rather abruptly with a promise that another book would be written on the subject of in-

[1] Schaff: *The Nicene and Post-Nicene Fathers*, VII. 549.
[2] ib.
[3] ib. 556.

tellection, a promise which, however, was never fulfilled.[1]

4. Alfred's Version.—Coming now to Alfred's treatment of his original, we find in general that he begins, as elsewhere, with a strict adherence to his Latin, and gradually departs more and more from it, until at the end he is entirely alone and original. In Book I, we may say, he was a translator; in Book II he was an adapter; in Book III he was author, at least so far as Augustine is concerned.

Alfred's method of translation was unique, as the fact will show. At times he is literal, but more often he is quite free, seizing on the essential thought and epitomizing or recasting it, or rejecting some minor point and adding another instead—always imparting a distinctly individual eavor to whatever he touches. He seems to have felt a posfirnsibility not so much to his original as to his readers. To this extent he was a creative artist. How otherwise in kind did Chaucer and Shakespeare treat their sources, when the former converted Boccaccio's *Teseida* into the *Knight's Tale,* and the latter created *Hamlet* out of *The History of Hamblet*?

Our study of Alfred's method of translation will be confined to Book I. Since the Latin and Old English are printed on the same page, so that any one can easily compare the versions, it will not be necessary to go extensively into this subject.

In his prefaces Alfred speaks several times of rendering 'now word for word, now sense for sense'.[2] This is a clue to his method, but the former was made use of very rarely. The following heads will contain typical examples:

[1] Cf. Augustine's *Retractiones*, I. 4. 1: 'Inter haec scripsi etiam duo volumnia . . . de his rebus, quas maxime scire cupiebam, me interrogans mihique respondens tamquam duo essemus, Ratio et ego, cum solus essem; unde hoc opus Soliloquia nominavi, sed imperfectum remansit'.

[2] Cf. Preface of *Pastoral Care* and *Boethius.*

1. Rarely do we find an instance of purely literal renderings such as:

Latin	Old English
Exaudi, exaudi, exaudi me, Deus meus, Domine meus, rex meus, pater meus, causa mea, spes mea, res mea, honor meus, domus mea, patria mea, salus mea, lux mea, vita mea.	Gehīere, gehȳre mē, Drihten, forþām þū eart mīn God, and mīn Drihten, and mīn feder, and mīn sceapen, and mīn gemetgyend, and mīn tōhopa, and mīn spēd, and mīn wyrðscipe, and mīn hūs, and mīn ēðel, and mīn hǣle, and mīn lȳf.[1]

2. There are a few cases where the same thought in Latin is more briefly expressed in Old English:

Deus intelligibilis lux, in quo et a quo et per quem intelligibiliter lucent, que intelligibiliter lucent omnia.	Ðū þe ǣart þæt andgitlice lēoht þurh þe man ongit.[2]

3. More common is the joining of several sentences into one:

Deus quo nos revocas in viam. Deus qui nos deducis ad januam. Deus qui facis ut pulsantibus aperiatur. Deus qui nobis das panem vitae. Deus per quem sitimus potum, quo hausto nunquam sitiamus.	Ðū ūs clypast tō ūrum wege, and ūs gelēdest tō þǣre dura and ūs ðā untȳnst, and ūs sillest þonne hlāf ēces lȳfes and þonne drinc of lȳfes wylle.[3]

4. Quite commonly we find paraphrase:

Deus per quem nos non movent qui minime credunt.	Ðū ūs getrymedest and gȳt trymest on ūrum gelēafum, þǣt ūs ne magon þā ungelȳfædan āmirran.[4]

5. Expansion for the sake of clearness and details; this is fairly common:

Deus cujus regnum est totus mundus, quem sensus ignorat.	Ic þē bydde, Drihten, þū þe ǣalles middangeardes wealst; þū

[1] 11. 4-8.
[2] 6. 12.
[3] 8. 11-14.
[4] 8. 16, 17.

> þe wē ne magon līchamlice ongytan nāþer nē mid ēagum, nē mid swece, nē mid ēarum, nē mid smecce, nē mid hrine.[1]

These few examples are sufficient to reveal the general method of the translator. The fact that this identical method is employed by Alfred in the *Pastoral Care* and *Boethius* constitutes one proof that Alfred was the translator of the *Soliloquies*.

It must be said that in this, as in all translations, it is often extremely difficult to determine the degree of literalness in a given case, since there may be a kind of adumbration of the meaning of a word in the words preceding or following.

There are four considerable additions[2] made by Alfred in Book I, and these divide the Book into five very nearly equal parts. They are:

1. Vicissitude in Nature . . . . . 9. 23-10. 17.
2. Figure of Ship and Anchor . . 22. 2-26. 5.
3. Seeing God and working with Him 31. 8-27.
4. Parable of King and subject . . 43. 23-44. 27.

These longer excursions are interesting from several points of view. They are original, and yet grow naturally out of the subject in hand. They are written to make clear certain fundamental truths. There may be seen in them a vigor of expression not found in the parts translated.

Having seen his method as a translator, we may now study him in the other function which he exercised so often, but nowhere better, perhaps, than in Book II. It is here that we see him at work with a freer hand. He is in that intermediate stage between the faithful translator and the unshackled, creative artist; and thus his personality

[1] 6. 13-15.

[2] For minor additions with references see Notes.

stands out in bolder relief, and to that extent appeals to us more strongly.

What he might have become as an original artist is not entirely a matter of speculation. Although natural endowments, education (or lack of it), and environment conspired to make of him a man of affairs and a king of intense practicality rather than a man of letters or a philosopher, yet in the genuinely original prefaces to his various translations we can but recognize a master-hand. These are veritable preludes—thematic chords—touched by an artist, who, we feel, had he possessed opportunity, might have wrought out a composition that would take rank as a classic. But, in truth, so far as present scholarship can positively assert, he left us no single original production that is complete. Who shall say that he did less wisely in turning what time and talents he had to the popularizing of what he considered the classics of his age—giving his people the best of the old and the established rather than venturing to contrive something new and possibly false?

No better example of a skilful preface or introduction can be found than the one with which he begins the *Soliloquies*. It recalls Emerson's saying: 'Every book is a quotation; and every house is a quotation out of all forests and mines and stone-quarries; and every man is a quotation from all his ancestors.' With some such thought as this our English King, inured to the hardships of war, no doubt having felt at times the need of shelter from storms, but yet with a burning desire for peace and strong faith and hope and love and the other Christian graces, approaches the translation of St. Augustine's work. Under the figure of building a house or fort from the timbers cut and with the tools fashioned from the forests of the thoughts and writings of the Fathers, he begins:

'[I] gathered for myself cudgels, and stud-shafts, and horizontal shafts, and helves for each of the tools that I could work with, and bow-timbers and bolt-timbers

for every work that I could perform, the comeliest trees, as many as I could carry. Neither came I with a burden home, for it did not please me to bring all the wood back, even if I could bear it. In each tree I saw something that I needed at home; therefore I advise each one who can, and has many wains, that he direct his steps to the same wood where I cut the stud-shafts. Let him fetch more for himself, and load his wains with fair beams, that he may wind many a neat wall, and erect many a rare house, and build a fair town, and therein may dwell merrily and softly both winter and summer, as I have not yet done.'[1]

He is not talking about the temporal house, but the eternal dwelling-place, and closes his preface with the highly personal prayer that 'so may the rich Giver do, who rules both these temporary cottages and the everlasting homes. May he who created both, and rules both, grant me that I be fit for each, both here to be useful and thither to come'.[2]

The changes that Alfred made in his rendering of Book II may be roughly estimated by comparing the respective lengths of the Latin and the Old English versions. There are approximately 9,700 words in the Latin of Book II and 11,800 words in the Old English, whereas Book I has 8,300 Latin words as against the 3,000 Old English words of Alfred's rendering. But as Alfred added new matter to the extent of about 1,000 words, we may estimate that he rejected about three-fourths of the Latin of Augustine.

Why did he make these changes? The correct answer to this question will reveal interesting facts as to his mind and method. Are we summarily to dismiss the question by the surmise that he had not time to finish the work, or that he wearied of his task? This is highly impro-

[1] 1. 1-15.
[2] 2. 13-17.

bable, for the reasons which follow: First, he not only compassed the work as finished by Augustine, but added a third book built up from other selections from the Fathers and Scripture; secondly, internal evidence proves that the work of Alfred has an air of completeness—it does not end abruptly; thirdly, the kind of rendering he gave demanded greater thought and pains than a more literal translation, such as he gave in Book I.

In order to establish these facts more clearly, it is necessary to look somewhat in detail at the changes made.

The subject-matter of Book II of the Alfredian version is the first that calls for special comment. Whereas Augustine gives a learned disquisition on truth and falsity, similitude and dissimilitude, as a means of substantiating the immortality of the soul, Alfred approaches the subject mainly through authorities quoted, and with the common sense of a practical Christian of his time. Near the beginning of Book II the inquirer admits the immortality of God,[1] but expresses a doubt about the immortality of the soul. Reason is surprised that one should want to know what no man while in the prison of the flesh can know, yet it undertakes to prove the immortality of the soul so clearly as to cause shame to the doubter. Then the colloquy develops the fact that Augustine has such faith in Theodorius, his king, and Honorius, son of the king, as to believe anything that he might never have heard of, except from their lips; but further, that he has as much more faith in God and Christ, the Son of God, than in Theodorius and Honorius, as the former are wiser and better than the latter:

'What spake God then oftener, or what said he more truthfully through his prophets to his people, than about the immortality of souls? Or what said the apostles and all the holy fathers, if they spake not about the eternity of souls and about their immortality? Or what did Christ

[1] 59. 12 ff.

mean when he said in his Gospel: "The unrighteous shall go into everlasting punishment, and the righteous into everlasting life?"'[1]

The authority of the patriarchs, prophets, apostles, and holy fathers having been appealed to, the question is then asked by Reason: 'Why canst thou not believe all these?' Augustine answers: 'I say that I believe them, and also know exactly that it is all true that God has said either through himself or through them; for there are more of these happenings in the holy books than I can ever reckon. Therefore I am now ashamed that I ever doubted about it, and I acknowledge that I am very rightly convinced, and I shall always be much happier when thou dost convince me with such things than I ever was when I convinced another man. All this I knew, however, before, but I forgot it, as I fear also that I shall do this.'[2]

Reason expresses wonder that any one should doubt the immortality of the soul, the highest and best of all God's creatures, when even the lowest and meanest creature does not utterly perish and pass away. Let the mind turn inward, and search for other examples to prove the same truth. The mind will, if discreet, say that it desires knowledge of past, present, and future things, because it knows it shall always exist. Hence 'there is no doubt that souls are immortal. Believe thine own reason, and believe Christ, the Son of God, and believe all his saints, for they were very reliable witnesses; and believe thine own soul, which always says to thee through the reason that it is in thee; it says also that it is everlasting, because it wishes everlasting things. It is not such a foolish creature as to seek what it can not find, or wish that which it has not, or which belongs not to it. Give up now unjust doubting. It is clear enough that thou art everlasting, and shalt ever exist'.[3]

[1] 61. 30-62. 1. [2] 62. 7-19. [3] 63. 32-64. 6.

The inquirer thus expresses himself satisfied as to the subject in hand, but his thirst is not entirely quenched, for just at the close of the book another question is propounded, namely: Shall our knowledge change in the future world as in this world, or shall it remain constant? Reason artfully replies:

'I hear now what thou wouldst know, but I cannot tell it to thee in a few words. If thou wilt know it openly, then thou must seek it in the book which we call *De Videndo Deo.* This book is called in English, *About the Beholding of God.* But be now of good cheer and think over that wich thou hast just learned, and let us both pray then that he help us, for he promised that he would help every one who called to him and rightly wished; and he promised without any doubt that he would teach us after we left this world,—that we should fully know perfect wisdom and perfect truth; which thou mayest hear much more openly in the book which I before named to thee—*De Videndo Deo.*'

And the book closes with the words: 'Here end the blossoms of the second book which we call *Soliloquies*'.[1]

The following parallel of the points made in the Augustinian and the Alfredian versions respectively will show at a glance the difference of treatment.

Augustine	Alfred
1. Invocation for divine aid to know self.	1. Invocation for divine aid to know self.
2. Proof that the soul is immortal based largely on the subtleties of dialectics; similitude the mother of truth, dissimilitude of falsity; no truth or falsity without a perceiving sense, no sense without a living soul; hence the soul is immortal.	2. Proof that the soul is immortal based largely on authorities: the words of Christ, his Apostles, the Prophets, and the Church Fathers quoted, or referred to, as favoring the truth that the soul is immortal; hence it is immortal.
3. Since truth must persist, the	3. Since the soul craves know-

[1] 64. 22-35.

perceiving subject, the soul, must be immortal.

4. In closing, an unanswered query is raised: How is truth related to an undisciplined mind?

ledge of immortal things, Reason asserts it must be immortal.

4. The book closes with the query: Does the intellect change in the next world? Answered in Book III.

Book III is linked to the close of Book II by the following introductory statement:

'A. Now thou hast ended the sayings which thou hast selected from these two books, and hast not yet answered me about that which I last asked thee, that is, about my intellect. I asked thee whether, after the parting of body and soul, it should increase or decrease, or whether it should do both as it here doth.'

'R. Have I not already told thee that thou shouldest seek it in the book which we then spoke about? Learn that book, then thou wilt find it there.'[1]

Just here, unfortunately, occurs a distinct break in the thought, although the manuscript shows no evidence of it, and hence we cannot with absolute certainty trace the continuity. However, the responsibility of the investigation having been placed on the seeker, the same general tenor of thought is kept up in the inquiries as to the state of the souls of the good and the bad after their departure from this world. The wicked and the good are to see each other, and know their respective states of punishment and reward, for the purpose of intensifying the torment of the one and the joy of the other. Thus the book is on the subject of the future state of the soul, whether it be the more specific topic of seeing God or of mutual recognition of souls.

A bond is established between the deeds and aspirations of this world and the rewards of the next—a thought that doubtless thrilled Alfred:

[1] 65. 1-9.

'The like have their like. One is also not to suppose that all men have like wisdom in heaven; but each has it in that measure which he here yearneth after. As he here toils better and yearns more for wisdom and righteousness, so he has more of it there, and also more honor and more glory.'[1]

Then follows the query: 'Has it yet been clearly enough said to thee about wisdom and about the seeing of God?' which gives us a clue to the real subject of this book and its relation to the other two; and the eloquent answer must be given in full:

'Yea, well enough I believe that we need lose naught of the wisdom which we now have, though the soul and the body be parted. But I believe that our knowledge shall be very much increased by that means, though we cannot know all before doomsday which we would know. But I believe that naught will be hidden from us after doomsday—neither that which is in our days, nor that which was before, nor that which shall be after. Thou hast now related many examples to me, and I have myself seen more in the writings of the holy books than I can reckon, or can even remember. Thou hast shown me also such reliable witnesses that I can do nothing else but believe them; for if I believe no weaker testimony, then I know very little or nothing. What know I but that I wish that we may know as clearly about God as we would? But the mind is weighed down and busied with the body, so that we cannot see anything with the mind's eyes just as it is, any more than thou mayest sometimes see the brightness of the sun, when the clouds shoot between it and thee; and yet it shines very brightly there where it is. And even though there be no cloud between it and thee, thou canst not see it just as it is, because thou art not where it is; nor can thy body be there, nor can thy bodily eyes come anywhere near there, nor even see

[1] 65. 24-66. 1.

near there. Nor can we even see the moon, which is nearer us, just as it is. We know that it is broader than the earth, and yet it seems not broader to us sometimes than a shield, on account of the distance. Now thou hast heard that neither can we see aught of this world with the mind's eye entirely as it is; but by the part of it that we see we should believe the part that we cannot see. But it is promised us without any doubt, so soon as we come out of this world, and the soul is loosed from the prison of the body, that we shall know everything that we now wish to know, and much more than the great men—the wisest of all in this world—could know. And after doomsday it is promised us that we may see God openly—see him wholly, just as he is; and know him ever afterwards just as well as he now knows us. Nor shall we ever afterward have any want of wisdom. He will conceal naught from us, who lets us know himself. But we shall then know all that we now wish to know—even also that which we now do not wish to know. We shall all see God—both they who are here the worst and they who are here the best. All the good shall see him to their comfort and joy and happiness and glory; and the wicked shall see him just as the good, yet to their torment.'[1]

As his sole authority for these thoughts Alfred then quotes from Jerome's *Vulgate* the parable of Dives and Lazarus[2]—a passage frequently used by modern writers, as well as by the Christian Fathers, in speculations on the future state. And then comes the fitting conclusion, which is too good to omit:

'Now we may hear that both the departed good and the wicked know all that happens in this world, and also in the world in which they are. They know the greatest part, though they do not know it all before doomsday, and they have very much remembrance in that world of their

[1] 66. 4-67. 16.

[2] Luke 16. 19-31.

kindred and their friends. And the good help the good, and each of them the other, to the extent that they can. But the good will not have mercy on their evil friends, because they will not give up their evil, any more than Abraham would pity the rich man, though he was of his own kin, because he perceived that he was not so humble before God as he rightly should be. The evil, then, can neither do their friends nor themselves any good, for they were formerly of no help, neither to their friends nor to themselves who had passed away before them when they were in this world. But it shall then be with them as with those men who are here brought into some king's prison, and may see their friends every day and ask about them that which they will, and yet they may not be of any good to them; they neither wish, nor are able, to go to them any more. Therefore have the evil more punishment in the world to come, because they know the honors and dignities of the good, and also therefore the more, that they remember all the honors which they had in this world; and also they know those torments which they have who shall then be left behind them in this world.

'The good, then, who have full freedom, shall see both their friends and their foes just as here men in power often see together both their friends and their foes. They see them alike and know them alike, although they do not love them alike. And again the righteous, after they are out of this world, remember very often both the good and the evil which they had in this world, and they rejoice exceedingly that they forsook not their Lord's will, neither in easy things nor in mysterious, while they were in this world. Just so some man of power in this world may have driven one of his darlings from him, or he may be forced from him against both of their wills, and then have many torments and many mischances in his exile so that he yet returns to that same master with whom he formerly was. Then he remembers the mishaps which he had in

his exile, and yet is not more unhappy. But I myself saw that, or more untrustworthy men told it to me than those were who told that which we are seeking after. Now must I not do one of two things—either believe some man or none? Methinks that I know who built the city of Rome, and also many other things which happened before our days, all of which I cannot reckon. It is not because I myself saw it that I know who built the city. Nor even do I know of what kin I am, nor who my father or my mother was except from hearsay. I know that my father begot me, and that my mother bore me, but yet I do not know it for the reason that I myself saw it, but because some one told it to me. Not so trustworthy were the men who told it me, however, as they were who told that which we have now long been searching after—and yet I believe it.

'Therefore he seems to me a very foolish man and very inexcusable, who will not increase his knowledge while he is in this world, and always wish and desire that he may come to the everlasting life, where naught shall be hidden from us.'

'Here end the sayings which Alfred, the king, selected from the book which we call in . . .'[1]

Now having seen the character and extent of the alterations made by Alfred, we are in a position to answer the question why he made such changes. Three sufficient reasons may be given:

1. It is his general practice as a translator. This will be clear upon a scrutiny of his various translations. But here, as in so many other particulars, the *Boethius* is the best parallel to the *Soliloquies*. It is useless to enter upon a discussion of this point, for Sedgefield's excellent version of Alfred's *Boethius*[2] need only be glanced at in

[1] 68. 11-70. 5.

[2] W. J. Sedgefield: *King Alfred's Old English Version of Boethius' De Consolatione Philosophiae*, Oxford, 1899.

order to show how free the translation, how frequent the original passages inserted, and how skilfully Alfred has recast the thought of the Latin in the mold of his own individuality. One particular, however, needs emphasis, namely, that it is a common practice of Alfred to diverge further and further from his original, the nearer he approaches the end of a translation. In the last book of the *Boethius* he has shortened the Latin greatly and added much of his own, so that the book can be called almost as original as the third book of the *Soliloquies*.

2. Alfred rejects subtleties. For this there may be two reasons, namely: First, that his mind could not understand the processes of Augustine's ratiocination; secondly, that the Old English language was incapable of giving adequate expression to philosophical ideas; or both of these may have worked together to bring about the one result. Augustine in Book II carries his reasoning into the vaguest possible ramifications, and it is just here that Alfred departs furthest from the Latin. Even Augustine felt that he was adopting an extremely abstract method, for repeatedly he makes himself answer *Ratio* thus: 'Make it plainer to me, I beg.' Now we know that Alfred had no such training as Augustine, and hence may infer that such methods were unsatisfactory to his own mind, and certainly that it would be casting pearls before swine to give Augustine's thoughts to his unlettered subjects; hence he wisely acts as interpreter, choosing the essential thought from Augustine, and giving it to his people in the simplicity of their vernacular.

Then, how was the Old English to find a terminology to express such thoughts as:

'Responde nunc quae disciplina contineat definitionum, divisionum, partitionumque rationes.'[1]

'Sed illud saltem impetrem, antequam terminum volumini statuas, ut quid intersit inter veram figuram, quae intel-

[1] Migne: *Soliloquies* of St. Augustine, II. 21.

ligentia continentur, et eam quam sibi fingit cogitatio, quae graece sive phantasia sive phantasma dicitur, breviter exponas.'[1]

Thus Alfred was a mediator for his people; he culled and appropriately interpreted the ideas which he thought would most help them.

3. Alfred was influenced by a sense of artistic completeness. Book III grows naturally out of Books I and II, and gives a finishing touch to the work as a whole. Augustine himself left his work unfinished, and Alfred performed a skilful as well as venturesome task in undertaking to complete it. How wisely he did this will be seen when it is considered that he drew the material for Book III from Augustine's other writings as far as possible, and after that from other Christian Fathers whose authority was weighty. He then welded these together, at the same time making large use of Scripture.

Observing more closely, we note that the theme of Book III is itself a logical outgrowth of the other books: Book I—knowledge of God; Book II—knowledge of the soul; Book III—state of knowledge and the soul after death. Reason sas shown that we may have a sufficient knowledge of the nature and existence of God and the soul's immortality while in this life, but that at best this is partial, because of the prison of flesh and the sinfulness we are heir to. Our power of vision must be increased and made clearer before we can behold and see that supernal Beatific Vision —but this cannot occur in the present world, though it shall occur in the next. It is not enough to know God and the soul in this world—nor to know that both shall exist eternally, nor yet that they shall *live* eternally. Alfred added in Book III the one thing still needful to know, namely, that *knowledge* will continue and increase in the next word.

[1] ib. 34.

It is true that, on first reading, one would be likely to decide, even without considering the breaks in the manuscript, that the work is a medley; but sympathetic study will show that development of his theme is natural and artistic. We are, after considering these facts, forced to the conclusion that Alfred had in some degree a sense of fitness and of completeness, and that he exercised this in the changes he made. To sum up, then:

1. Alfred's version is not so much a fragment as the completion of a fragment.

2. He omits the dreary dialectics of Augustine, and uses only what his people can understand; even this he renders in the simplest manner.

3. Although omitting so much, his mind allows no essential fact to escape him, but conserves all with scholarly faithfulness.

5. **Conclusion.**—Alfred's literary merits are not of the highest order; his nature and circumstances forbade that. But there are certain definite qualities which are in themselves praiseworthy. We note in his writings a simplicity which at times is striking in its effectiveness.[1] Again we feel a manly, if somewhat unpolished, strength.[2] At other times this simplicity of utterance and virility of conception surprise us by bursting forth into rich flowering and ripe fruitage.[3] His similes are drawn from nature, and are eloquent of his experiences as warrior and king. What can be more fitting to the subject than the comparison of the soul to a ship held by the anchors of virtue to its eternal mooring, God?[4] Or what more forcible and indicative of a royal author than the representation of the

[1] Cf. 62. 10-22; 35. 4-10; 64. 22-33.
[2] Cf. 10. 7-17; 30. 7-17; 63. 32-64. 6.
[3] Cf. 22. 11-23. 7; 25. 27-26. 3; 58. 10-16.
[4] 22. 2-23. 12; cf. also 31. 7-27; 46. 10, 11.

avenues to wisdom by the highways and by-paths that lead to the king's royal seat?[1]

As to the dialogue form, Alfred followed Augustine, who no doubt took as his exemplar Cicero, and remotely Plato. Indirectly, then, the *Dialogues* of Plato in Greek became the model of Alfred's Old English version of the *Soliloquies*. This will be more readily seen when we remember that Boethius drew his dialogue method from Cicero, on whom he wrote commentaries,[2] and Alfred became well acquainted with this manner of enlivening a philosophical discussion from his translation of *Boethius*. It was an easy transition from Boethius to Augustine.

Alfred showed his originality and sense of harmony in his adaptation of the dialogue style to the new parts in Book III, where, in the Latin, there is no dialogue. But he departs more and more from the use of dialogue the nearer he reaches the close, so that it is hard to say just when he makes the conscious transition to monologue with which, it is certain, he rounds off the concluding remarks.

In estimating Alfred's style we must remember that here, as elsewhere, he was a foundation-layer. There was no real Old English prose before him. So that if there are faults—and there are—we need not be surprised. But he blazed the way, and set a high standard for other writers to follow. In him, if we read closely, we may see the embryonic prose style of Chaucer, Milton, and Addison while in his impulse to translate religious works into English, he allies himself with a multitude of later writers.

He who strives not only to visualize the outward life, but also to retrace the thoughts and experience the emotions of King Alfred, must by that very effort rise to a higher and better life. To enter into the conscious life of Alfred's age is to reconstruct for one's delectation and edification one of the most fruitful periods of the much underrated

[1] 43. 23; cf. also 59. 34-60. 5; 68. 26-69. 2.

[2] Windelband: *op. cit.*, 273.

and slighted Middle Ages. Falsely wise scholars have stalked stolidly over the surface of this region, and pronounced it arid and worthless. But the keen vision of genius pierces deeper, and lo, when once excavations have been begun, a whole Olympia emerges! To eyes untrained it appeared a blank, and thus was called the Dark Age; but had it not, rather, somewhat of the brightness that blinds?

King Alfred's Version of St. Augustine's Soliloquies.

King Alfred's Preface.

Gaderode mē þonne kigclas, and stuþansceaftas, and lōhsceaftas, and hylfa tō ælcum þāra tōla þe ic mid wircan cūðe, and bōhtimbru and bolttimbru to ælcum þara weorca þe ic wyrcan cuðe, þā wlitegostan treowo be þām dele ðe ic āberan meihte. Ne cōm ic nāþer mid āure byrdene hām, þe mē ne lyste ealne þane wude hām brengan, gif ic hyne ealne āberan meihte. On ælcum treowo ic geseah hwæthwugu þæs þe ic æt hām beþorfte. Forþām ić lære ælcne ðārā þe maga sī, and manigne wæn hæbbe, þæt hē menige tō þām ilcan wuda þār ic ðas stuðansceaftas ceaſt, fetige hym þār mā, and gefeðrige hys wænas mid fegrūm gerdum, þat hē mage windan manigne smicerne wāh, and manig ænlic hūs settan and fegerne tūn timbrian þāra, and þær murge and sōfte mid mæge on eardian ægðer ge wintras ge sumeras, swā-swā ić nu ne gȳt ne dyde. Ac sē þe mē lærde, þām se wudu līcode, sē mæg gedōn þæt ić sōftor eardian ægðer ge on þisum lænan stōclife be þis wæge ða while þe ic on þisse weorulde beo, ge eac on þām ēcan hāme ðe he ūs gehāten hefð þurh Sanctus Augustinus and Sanctus Gregorius and Sanctus Ieronimus, and þurh manege ōððre hālie fædras; swā ic gelyfe ēac þæt hē gedō for heora ealra earnunge

[1] The abrupt beginning points to a loss of the first part of MS.; the MS. 7 has been changed throughout, as here, to *and*; in MS. the *u* of *stuþansceaftas* is torn away.— [5] MS. *naþr*; *hā*, so repeatedly; likewise other words ending in *-m* are, in MS., found abbreviated thus: *ælcū* (for *ælcum*).— [9] In *manigne* the *-nc* of MS. not distinct; *þ* throughout has been changed, as here, to *þæt*.— [13] *7 þara*.— [18] *hecan*.— [19] *scanctus augustinus and sćs gregorius. and scanctus Ieronimus*.— [21] *gely*, with the upper part of an *f* following *y* still legible. Between *gelyf* and *eac* a word of two or three syllables erased.

ægðer ge þisne weig gelimpfulran gedō þonne hē ær þissum wes, ge hūru mines mōdes eagan tō þām ongelīhte þæt ic mage rihtne weig āredian tō þām ēcan hāme, and tō þām ēcan āre, and tō þāre ēcan reste, þe ūs gehāten is þurh þā hālgan fæderas. Sie swā.

Nis hit nān wundor þēah man swilc ontimber gewirce ēac on þāre ūtlāde and ēac on þære bytlinge; ac ælcne man lyst, siððan hē ænig cotlȳf on his hlāfordes læne myd his fultume getimbred hæfð, þæt hē hine mōte hwilum þāron gerestan, and huntigan, and fuglian, and fiscian, and his on gehwilce wīsan tō þēre lænan tilian, ægþær ge on se ge on lande, oð þone fyrst þe hē bōcland and æce yrfe þurh his hlāfordes miltse geēarnige. Swā gedō se wilega gifola, se ðe ægðer wilt ge þissa lænena stōclīfe ge þāra ēcena hāma. Sē ðe ægþer gescōp and ægþeres wilt, forgife mē þæt mē tō ægðrum onhagige, ge hēr nytwyrðe tō bēonne, ge hūru þider tō cumane.

Agustinus, Cartaina bisceop, worhte twā bēc be his āgnum ingeþance. Þā bēc sint gehātene *Soliloquiorum*, þæt is, be hys mōdes smēaunge and twēounga; hū hys gescēadwīsnes answarode hys mōde, þonne þæt mōd ymbe hwæt twēonode, ðōþe hit hwæs wilnode tō witanne þæs þe hit ær for sweotole ongytan ne meahte.

[2] *hure.* — [6] *m swilc*, the other letters very indistinct. Only *s* and upper part of *w*, *i*, and *l* in *swilc* visible. — [7] *and cac on þa . . . lade*; Pauli and Wülker read *þære utlade.* — [9] *þ hæfð.* — [12] *oð oð.* — [13] *gidfola.* [16] *nytwyrde.* — [17] *huru.* — [20] *modis.* — [23] Here ends Alfred's preface and begins his translation of Augustine.

BOOK I.

Đā realte hē, hys mod fōr oft gāstende and smēagende mislicu and selcūð þing, and ealles swīðust ymbe hyne sylfne — hwæt hē sylf wære; hwæþer hys mod and hys sāwel dēadlic wēre and gewītendlice, þe heo wēre ā libbendu and ēcu; and eft ymbe hys God, hwæt hē were and hwilce hē were, and hwilc good him wēre betst tō dōnne, and hwilc yfel betst to forlētende. Þā answarode mē sum ðing, ic nāt hwæt, hweðer þe ic sylf þe ōðer þing, nē þæt nāt, hwæðer hit wæs innan mē ðe ūtan; būtan þæs ic sōðlicost wēne, þat hyt mīn scēadwīsnes wēre; and þā cwæð hēo tō mē:

[*Gescēadwīsnes.*] Gyf ðū ēnigne gōdne heorde hæbbe þe wel cunne healdan þæt þæt ðū gestrēone and him befæste, scēawa hyne mē; gyf þū þonne nānne swā gerādne næbbe, sēc hyne oð þū hyne finde; forþām þū ne mealt ægðer ge ealne weig ofor þām sittan ðe þū gestrȳned hæfst and healdan, ge ēac māran strȳnan.

[*Augustinus.*] Hwām wille ic ælles befæstan þæt ic elles gestrȳne būtan mīnum geminde?

Volventi mihi multa ac varia mecum diu, ac per multos dies sedulo quaerenti memetipsum ac bonum meum, quidve mali evitandum esset, ait mihi subito, sive ego ipse, sive alius quis extrinsecus sive intrinsecus, nescio (nam hoc ipsum est quod magnopere scire molior); ait ergo mihi:

[*Ratio.*] Ecce, fac te invenisse aliquid; cui commendabis, ut pergas ad alia?

[*Augustinus.*] Memoriae scilicet.

[1] *gastânde.*—[7] *Augustinus þa answarode.*—[12] Here and throughout the entire dialogue *Gescēadwīsnes* is substituted for MS. *ða cwæð heo,* and *Augustinus* for MS. *ða cwæð ic.*—[15] *mehat.*—[16] *hœft.*

G. Is þīn gemind swā mihtig þæt hit mage eall gehealden þæt þū geðencst, and hym bebēotst tō healdenne?

A. Nese, lā nese; nē mīn nē nānes mannes nis tō þām creftig þæt hit mage alle gehæaldan þæt him man befæst.

G. Befæste hit þonne bōcstafum, and āwrīt hit. Ac mē þincð þæt þēah þæt þū sī tō ūnhāl, þæt ðū ne mage hit æall āwrītan; and þēah þū æall hāl wǣre, þū beþorftest þæt ðū hæfdest dīgele stōwe, and ǣmanne ælces ōðres þinges, and fæawá cūðē men and creftige mid þē, ðe nānwiht ne ámyrdan, ac fultmoden tō þīnum crefte.

A. Iċ nebbe nān þāra nē þonne ǣmenne, nē ōðera manna fultum, nē swā dȳgela stōwe þæt mē tō swilcum weorce onhagie; forðī ic nāt hwæt ic dōn sċeal.

G. Nāt ic þonne nānwiht betere þonne þū ðē gebidde. Wilna ðē tō Gode, Hælend mōdes and hchaman, þæt ðū mage þurh ðā hēle begitan þæt ðæt þū wilnast; and þonne þū ðē gebeden hæbbe, āwrīt þonne þæt gebed, þī læs þū hit forgyte, þæt þū sī ðē wērðer þīnes creftes; and gebyde þē fēawum wordum dēorlīce mid fulle angitte.

A. Ic dō swā ðū mē lǣrst, and cwæðe þā:

Drihten, þū ðe eart Scypend ealra gesceafta, forgyf mē ǣrest þæt ic þē cunne rihtæ, and gescǣadlice biddan,

R. Tantane illa est ut excogitata omnia bene servet?

A. Difficile est, imo potest.

R. Ergo scribendum est. Sed quid agis, quod valetudo tua scribendi laborem recusat? Nec ista dictari debent: nam solidutinem meram desiderant.

A. Verum dicis. Itaque prorsus nescio quid agam.

R. Ora salutem et auxilium quo ad concupita pervenias, et hoc ipsum litteras manda, ut prole tua fias animosior. Deinde quod invenis paucis conclusiunculis breviter collige. Nec modo cures invitationem turbae legentium; paucis ista sat erunt civibus tuis.

A. Ita faciam:

Deus universitatis conditor, praesta mihi primum ut bene te rogem, deinde ut me agam dignum quem exaudias, postremo ut liberes. Deus

[2] *geðengst.*—[4] *his mage ella; him me on.*—[6] *þath þeah.*—[7] *beþortest.*—[8] *stoge.*—[13] *hwæd.*—[18] *creftest.*—[20] *cwæd.*—[21] In MS. the *D* of *Drihten* is rubricated, and extends over two lines in capitals; in *forgyf* a letter erased between *y* and *f*.

and þæt ic mage geearnian þæt ic sı wurðe þæt ðu me for ðinre mildheortnesse ālyse and gefreolsige. Ic clypie to þe, Drihten, þu þe æall geworhtest, þæt þe æalles geweorðan ne mihte, ne æac wunian ne mihte būtan þe. Ic clypie to þe, Drihten, þu þe nane gesceaftas ne forlæst to nahte weorðan. To þām ic clypige, þe æalle gesceafta smicere geworhte butan ællcum andweorce. Tō þe ic clypige, þe nēfre nān yfel ne worhtest, ac ælc god weorc worhtest. Tō þām ic clypige, þe getæcð fēawum wısum mannum þæt yfel naht ne byð.

Drihten, þū þe eall medemu geworhtest, and nāht unmedemes, þē nis nān gesceaft wiðerweard; þēah hwylc wille, he ne mæg, ac þū hȳ hæfst æalle gesceapene gebyrdlice, and gesome, and tō þam geþwære þæt heora nān ne mæg oðerne mid ælle fordōn; ac simle þæt unwlitige wlitigað þæt wlitige. Tō ðē ic clypige, þū þe lufað æall þæt þē lufian mæg, ge þā þe wytan hwæt hı lufiað, ge þā þe nyton hwæt hī lufiað. Ðū þe gescēope eall gesceaftas būtan ællcum yfele swīþe goode, þū þe nelt þē eallunga geēowian openlice nānum ōðrum būton þām þe geclænsode bēoð on heora mōde, ic clypige tō þē, Drihten, forþām þū eart Fæder sōðfestnesse, and wısdōmes, and sōþes lȳfes, and þæs hēhstan lyfes, and þara hēhstan gesælþe, and þæs hēhstan

per quem omnia, quae per se non essent, tenduntur esse. Deus qui ne id quidem quod se invicem permit, perire permittis. Deus qui de nihilo mundum istum creasti, quem omnium oculi sentiunt pulcherrimum. Deus qui malum non facis, et facis esse ne pessimum fiat. Deus qui paucis ad id quod vere est refugientibus ostendis malum nihil esse.

Deus per quem universitas etiam cum sinistra parte perfecta est. Deus a quo dissonantia usque in extremum nulla est, cum deteriora melioribus concinunt. Deus quem amat omne quod potest amare, sive sciens, sive nesciens. Deus in quo sunt omnia, cui tamen universae creaturae nec turpitudo turpis est, nec malitia nocet, nec error errat. Deus qui nisi mundos verum scire noluisti. Deus pater veritatis, pater

[1] A letter erased between *e* and *a* in *geearnian*.—[3] *dridten; geworteste; geweorðam*.—[6] *weorðam*.—[7] *geworðe*.—[8] *wórc*.—[9] *getæcd*.—[13] *heo ne mæg*.—[16] *þe þe lufað*.—[20] *þam þam*.

goodes, and þāra hēhstan beorhtnesse, and þæs angitlican lēohtes, ðū þe ært Feder þæs Suna þe ūs āwehte, and gȳt wrēhð, of þām slēpe ūre synna, and ūs mannað þæt wē tō þē becumen.

Ðe ic bydde, Drihten, þū þe æart sēo hēhsten sōðfæstnesse, and for þē hyt is sōð æall þætte sōð is. Ic þē bydde, Drihten, ðū þe æart se hēhstan wȳsdōm, and þurh þe sint wȳse ælle þā þe wȳse sint. Ic þē bidde, Drihten, þū þe æart riht līf, and þurh þe lybbað æall þā þe lybbað. Þū eart sēo hēhste gesǣlð, and for þē sint gesēlige ælle þā þe gesēlige synt. Þū æart þæt hēhste gōd .....ys and wlityg. Ðū þe æart þæt andgitlice lēoht þurh þe man ongit. Ic þē bydde, Drihten, þū þe ælles middangeardes wealst; þū þe wē ne magon līchamlice ongytan nāþer nē mid ēagum, nē mid swece, nē mid ēarum, nē mid smecce, nē mid hrine; and swā þēah swilce ǣ swylce wē habbað, and swylce þǣawas swylce [wē] habbað, ealle þā þe gōd sint wē nāmon of þīnum [rīce], and of þīnum rīce wē bȳsniað eall þæt wē gōdes dōð. Forþāmþe ǣlc þāra āfealð þe þē flȳgð, and ǣlc þāra ārīst þe tō þē gecyrð, and ǣlc þāra āstynt þe on ðē gewunað; and sē swelt ðe ðē eallunga forlēt, sē ācucað þe tō þē gecyrð, and sē lifað sōðlice,

sapientiae, pater verae summaeque vitae, pater beatitudinis, pater boni et pulchri, pater intelligibilis lucis, pater evigilationis atque illuminationis nostrae, pater pignoris quo admonemur redire ad te.

Te invoco, Deus veritas, in quo et a quo et per quem vera sunt quae vera sunt omnia. Deus sapientia, in quo et a quo et per quem sapiunt quae sapiunt omnia. Deus vera et summa vita, in quo et a quo et per quem vivunt quae vere summeque vivunt omnia. Deus beatitudo, in quo et a quo et per quem beata sunt quae beata sunt omnia. Deus bonum et pulchrum, in quo et a quo et per quem bona et pulchra sunt quae bona et pulchra sunt omnia. Deus intelligibilis lux, in quo et a quo et per quem intelligibiliter lucent quae intelligi-

[6] *hys.* — [7] *driten; wysdon.* — [8] *þe bidde þe.* — [10] *gesæld.* [11] Evidently some corruption in MS.: the following emendation by Junius is good: *Ðu æart þæt hehste god [and þurh þe is god call þæt þe god] ys,* etc.; cf. Latin. — [14] *ongytam.* — [15] *swece earum ne mid earum.* — [16] *abbað.* — [18] *þinum and of þinum ricc.* — [19] *asealð.* [20] *eal þara astynt.* — [21] *gewunat.* — [22] *forleð; gecyrð þara 7 se lufað*; cf. Latin.

þe on þē þurhwunaþ. Ne forlæt þe nān þe gewityg byt, nē þe nān ne secþ būtan wȳs, nē þē nān eallunga ne gemēt būton geclȩnsod. Đæt ys, þæt man forwirðe þæt man þe forlēte. Se se þe lufaþ, se þe sēcþ; sē se þe fyliþ, sē þē hæfþ. Đīne trēowða, þe þū ūs sealdest, ūs āweccaþ of dām slēpe ūre sinna. Ure tōhopa ūs ahefþ to þē. Ure lufu, þe dū ūs sealdest, ūs gefæstnaþ tō þē. Þurh þē wē ofercumaþ ūre feond, ægþær ge gāstlice ge lichamlice. Þū þe æart forgyfendde, cum tō mē, and gemylsa mē; forþām þe þū mycela gyfa ūs sealdest, þæt ys, þæt wē nēfre æallunga ne forwurðaþ swā þæt wē nahte weorðan.

Drihten, þū þe ūs manast þæt wē wacian, dū ūs sealdeste gescēadwisnesse þæt wē magon tosēcan and tōscēadan good and yfel, and flēon þat yfel. Þū þe ūs sealdest þæt geþyld, þæt wē ūs ne forþōhton on nānum geswince nē on nānum ungelimpe. Nys þæt nān wundor, forþām þū swiðe wel rīcsast, and gedēst þæt wē dē wel þēawiaþ. Đū ūs wel lērdest þæt we ongēatan þæt ūs wæs fremde and lēne þæt dæt wē ıuwedon þæt ūre āgen wēre, þæt ys, weoruldwela; and þū ūs æac lærdest þæt wē ongeatan þæt dæt ys ūre āgen, þæt wē ıeowedon þæt ūs fremde were; þæt ys, þæt

biliter lucent omnia. Deus cujus regnum est totus mundus, quem sensus ignorat. Deus de cujus regno lex etiam in ista regna describitur. Deus a quo averti, cadere; in quem converti, resurgere; in quo manere, consistere est. Deus a quo exire, emori; in quem redire, reviviscere; in quo habitare, vivere est. Deus quem nemo amittit, nisi deceptus; quem nemo quaerit, nisi admonitus; quem nemo invenit, nisi purgatus. Deus quem relinquere, hoc est quod perire; quem attendere, hoc est quod amare; quem videre, hoc est quod habere. Deus cui nos fides excitat, spes erigit, charitas jungit. Deus per quem vincimus inimicum, te deprecor. Deus per quem accepimus ne omnino periremus.

Deus a quo admonemur ut vigilemus. Deus per quem a malis bona separamus. Deus per quem mala fugimus, et bona sequimur. Deus per quem non cedimus adversitatibus. Deus per quem bene servimus et bene dominamur. Deus per quem discimus aliena esse quae aliquando nostra, et nostra esse quae aliquando aliena putabamus. Deus per quem

[2] *nanne secþ.* — [6] *tôôpa.* — [7] *Vre luuu.* — [10] *mycela gytfa,* one or more letters being between *y* and *c.* — [11] *nacwle weorðam.* — [13] *magon tôsċdan.* — [14] *fleon þad.* — [17] *ricstat ricsast.*

heofonrice ðæt we þā forsāwon. Ðū þe ūs lǽrdest þat we nāwt unalȳfdes dydon, and æac lǽrdest þæt we ne unrōtsodon þēah ūs ūre spēda wanodon. Ðū þe ūs lǽrdest þæt wē underþīeddan ūrne lȳcuman ūre mōde.

Ðū þe oferswīðdest ðonne dēað, þe þū sylf ārise, and æac dēst þæt ealle men ārīsað. Ðū þe ūs ælle gewurþugast tō þē, and ūs geclēnsast of ælallum ūrum synnum, and ūs gerihtwīsast, and ūre bēne gehȳrest. Ðū þe ūs gedydest þines hȳredes, and þū þe ūs lērst ealle rihtwȳsnesse, and ūs simle good lērst, and simle ūs good dest, and ūs ne forlǽst unryhtum hlāforde ðēowian, swā wē gēo dydon. Þū ūs clypast tō ūrum wege, and ūs gelēdest tō þǽre dura and ūs ðā untȳnst, and ūs sillest þonne hlāf ēces lyfes and þone drinc of lȳfes wylle. Ðū þe þrēatast men for heora sinnum, and þū lerst þæt hȳ rihte dōmas dēman and rihtwīsnesse dōn. Ðū ūs getrymedest and gȳt trymest on ūrum gelēafum, þæt ūs ne magon þā ungelȳfædan āmirran. Þū ūs sealdest and gȳt silst þæt angyt, þæt wē ofercumað þone dwolan þāra [þe lǽrað] manna sāwla nǽbben nān edlēan ǽfter þisse worulde heora gearnunge, swā gōdes swā yfeles, swæðer hī hēr dōð. Þū þe ūs ālȳsdest of ðām þēowdōme

malorum escis atque illecebris non haeremus. Deus per quem non res minutae non minuunt. Deus per quem melius nostrum deteriori subjectum non est.

Deus per quem mors absorbetur in victoriam. Deus qui nos convertis. Deus qui nos eo quod non est exuis, et eo quod est induis. Deus qui nos exaudibiles facis. Deus qui nos munis. Deus qui nos in omnem veritatem inducis. Deus qui nobis omnia bona loqueris, nec insanos facis, nec a quoquam fieri sinis. Deus quo nos revocas in viam. Deus qui nos deducis ad januam. Deus qui facis ut pulsantibus aperiatur. Deus qui nobis das panem vitae. Deus per quem sitimus potum, quo hausto nunquam sitiamus. Deus qui arguis saeculum de peccato, de justitia, et de judicio. Deus per quem nos non movent qui minime credunt. Deus per quem improbamus eorum errorem, qui animarum merita nulla esse apud te putant. Deus per quem non servimus infirmis

[3] *þ wac us ure speda wanodon. þ þe us lærdesd.* A syllable erased between *lærdesd* and *þæt.*—[6] *þ we; ge þ wurþugast.*—[17] *amirram.*—[21] *wæder*, a letter, apparently an *s*, partially erased at the beginning of the word.

oðera gesceafta, ðū ūs simle gearwast æce lyf, and ūs æac gyrwast tō þām æcan lyfe.

Cum mē nū tō fultome, þu þe æart āna ece and sōð Godþrimnesse—Fæder, and Suna, and se Hāliga Gast—buton ælcere tōdælennesse oððe onhwærfednesse, and būtan elcere nēode oððe unmihte, and būtan dēaðe. Þū þe simle swā wunast on þēre hēhstan beorhtnesse and on þære hēhstan gestæðþinesse, on þēre hēhstan ānmōdnesse and on þēre hēhstan genyhte, forðam þē nānes gōdes nis wana, ac þū simle wunast swā ful ælces goodes on ēcnesse. Þū eart Feder, and Sunu, and se Hālgan Gāst.

Þē dēowiað ealle dā gesceaftas ðe þū gescēope; dē ys ælc gōd sāwl underþāed; be þinre hēse hēo hweorfð—seo heofene and ealla tungla heora rina behealdað; be þinre hēse sēo sunne bringð leohtne dæg, and se mōna lēoht on nyht; be þāra ānlicnesse þū āstȳrst and wildest æallum þis middangearde, swā þæt ealle gesceafta wrixliað swā dæg and nyht. Ðu recst þæt gēar and rēdst þurh þæt gewrixle þāra feower tȳda, þæt ys, lencten and sumer and herfest and winter; þāra wrixlað ælc wyð oððer and hwerfiað, swā þat heora ægðer byð eft emne þat þæt hyt ær wæs, and þær þær hyt ær wes; and swā wrixlað eall tunglai and hwerfiað on þām ylcan wīsan, and eft sē and ēa; on dā ylcan wīsan hweorfiað ealle gescæfta. Wrixliað sume þā

et egenis elementis. Deus qui nos purgas, et ad divina praeparas praemia adveni mihi propitius tu.

Quidquid a me dictum est, unus Deus tu, tu veni mihi in auxilium; una aeterna vera substantia, ubi nulla discrepantia, nulla confusio, nulla transitio, nulla indigentia, nulla mors. Ubi summa concordia, summa evidentia, summa plenitudo, summa vita. Ubi nihil deest, nihil redundat. Ubi qui gignit, et quem gignit unum est.

Deus cui serviunt omnia quae serviunt; cui obtemperat omnis bona anima. Cujus legibus rotantur poli, cursus suos sidera peragunt, sol exeret diem, luna temperat noctem: omnisque mundus per dies, vicissitudine lucis et noctis; per menes, incrementis decrementisque

[4] *goð þrimnesse fæder and suna 7 swanu 7.* — [7] *beortnesse.* — [9] *ge nyhte.* — [13] *hese he.* — [14] *eallungla.* — [19] *lencten.* — [21] *þ*, probably a scribal error for *þa*.

on oððer wyssan swā þat þā ylcan eft ne cumæð þær ðær hȳ ēr wēron, eallunga swā swā hȳ ēr wēron, ac cumað ōðre for hȳ, swā-swā lēaf on trēowum; and æpla, græs, and wyrtan, and trēoweu foraldiað and forsēriað and cumað oððer, grēnu wexað, and gearwað, and rīpað; for þat hȳ eft onginnað sēarian. And swā eall nȳtenu and fugelas swelces ðe nū ys lang æall tō ārīmanne. Gē furþum manna līchaman forealdiað, swā-swā ōðre gescæaftas ealdiað; ac swā-swā hȳ ǣr wurðlicor lybbað þonne trēowu oðþe ōðre nȳtenu, swā hȳ ēac weorðfulicor ārīsað on dōmes dæge, swā þæt nēfre syððan þā līchaman ne geendiað nē ne forealdiað; and þēah se līchama ēr wēre gemolsnod, [gȳt] wæs sēo sāwl simle lybbende, siððan hēo ǣrest gesceapen wes.

And æalle þā gesceaftas þe wē embe sprecað, þæt hēo ūs þince ungeþhwære and ungestæðþie, hȳ habbað þēah sumne dæl gestæþinesse, forðām hȳ sint gebrīdlod mid ðām brīdle Godes beboda. Se God sealde frīdōm manna sāulum, þæt hȳ möston dōn swā good swā yfel, swæðer hȳ woldon; and gehēt good eadlēan ðām wel dōndum, and yfel þām yfel dōndum. Mid ðām Gode ys gegyered se æwilm ælces gōdes, and þanan ys gegyered and forlæten ælc good tō ūs þāra þe wē habbað; sē ūs gescylt wið ællum yfellum. Nys nāht ofor hyne, ac æalle þing sint under hym, oðde mid hym,

lunaribus; per annos, veris, aestatis, autumni et hiemis successionibus; per lustra, perfectione cursus solaris; per magnos orbes, recursu in ortus suos siderum, magnam rerum constantiam, quantum sensibilis materia patitur, temporum ordinibus replicationibusque custodit.

Deus cujus legibus in aevo stantibus, motus instabilis rerum multabilium perturbatus esse non sinitur, frenisque circumeuntium saeculorum semper ad similitudinem stabilitatis revocatur: cujus legibus arbitrium animae liberum est, bonisque praemia et malis poenae, fixis per omnia necessitatibus distributae sunt. Deus a quo manant usque ad nos omnia bona, a quo coercentur a nobis omnia mala. Deus supra quem nihil, extra quem nihil, sine quo nihil est. Deus sub quo totum est, in quo

[8] *ealdiat.*—[11] *syðdam.*—[12] *lichaman; þ wæs seo sawl;* Junius reads *gyt* for MS. *þ.*—[13] *syðdam.*—[15] *ungehwære; þæt sumne.*—[16] *gebridlod.*—[17] *bebodu; seálum.*—[18] *wæðer,* with a preceding *s* erased.—[19] *gêhêc.*—[20] *dedum.*—[22] *habbat.*

oðde on hym. Hē geworhte man to his anlicnesse, and ǣalc þāra manna þe hine silfne ongyt, he ongyt þæt þis is eall sōð. To þām Gode ic clypie and cweðe:

Gehiere, gehȳre me, Drihten, forþām þu eart min God, and mīn Drihten, and mīn feder, and min sceapen, and min gemetgyend, and min tohopa, and mīn spēd, and min wyrðscipe, and min hūs, and min eðel, and min hǣle, and min lȳf. Gehȳre, gehyre me, Drihten, ðine þeawa. Þē fēawa ongytað.

Þē ānne ic lufige soðlice ofer ǣlle ōðre þing; þē ic sēce, þe yc folgige, þē ic eom gearu to þēowianne; under þīnum ānwealde ic wilnie tō wunienne, forðām þū āna rīcsast. Ic þē bydde þæt ðu mē bebēode þæt þæt þū wille; ac gehǣl mīne eagan and untȳn, þæt ic mage gesēon þine wundru, and ādrif fram me dysig and ofermēto, and sile mē wīsdōm þæt ic mage þē ongytan, and getǣc mē þider ic mē besēon sceolde tō þē, þat ic þē þǣr gehāwian mæge; ðonne gelȳfæ ic þæt ic dō lustlice þæt þæt ðū mē bebēodest.

Ic þe hālsie, ðū ārfæsta, wel wilende, and wel wyrcende Drihten, þæt þū me underfō, ðīnne flyman; forðām

totum est, cum quo totum est. Qui fecisti hominem ad imaginem et similitudinem tuam, quod qui se ipse novit agnoscit.

Exaudi, exaudi, exaudi me, Deus meus, Domine meus, rex meus, pater meus, causa mea, spes mea, res mea, honor meus, domus mea, patria mea, salus mea, lux mea, vita mea. Exaudi, exaudi, exaudi me more illo tuo paucis notissimo.

Jam te solum amo, te solum sequor, te solum quaero, tibi soli servire paratus sum, quia tu solus juste dominaris; tui juris esse cupio. Jube, quaeso, atque impera quidquid vis, sed sana et aperi aures meas, quibus voces tuas audiam. Sana et aperi oculos meos, quibus nutus tuos videam. Expelle a me insaniam, ut recognoscam te. Dic mihi qua attendam, ut aspiciam te, et omnia me spero quae jusseris esse facturum.

Recipe, oro, fugitivum tuum, Domine, clementisseme pater: jamjam satis poenas dederim, satis inimicis tuis, quos sub pedibus habes, ser-

[1] *ǽac.* — [6] *tôôpa.* — [7] *edel hǽle.* — [8] *þi ðine.* — [9] *ongytat.* — [11] *gearw.* — [14] *eahgan.* — [15] *geseon.* — [17] *það.*

ic wes gēo þīn, and þā fleah ic fram þē tō dēofle, and fulēode hys willan, and micel broc geðolede on hys þēowdōme. Ac gyf þē nū þincð swā-swā mē ðincð, genōh lange ic þolede þā wītu ðe ic nū hwīle þolode, and leng þēowede þīnum fēondum ðonne ic sceolde þām ilcum ðe þū gehæfst. Genōh lange ic wæs on þām bysmore and on þære sceame, þe hȳ mē on gebrōhton; ac onfōh mē nū þīnne āgene þēawa, for ic eom flēonde fram hym. Hwæt! hȳ mē underfēngon ær ðām ic scōc fram ðē tō hym. Ne āgyf mē næfre eft hym, nū ic þē gesōht hæbbe, ac untīn mē þīne dura, and tæc mē hū ic scile tōcuman. Nebbe ic þē nānwiht tō bringende būtan goodne willan, forðām ic silf nānwyht ælles næbbe, nē ic nānwiht betere nāt þone ic lufige þæt heofenlice and þā þæt gāstlice ofer þis æorðlice, swā ic æac dō, gōd Feder, forðām ic mē nānwiht betere nāt þonne þæt. Ac ic nāt hū ic sceal nu cuman tō ðē, būtan þū mē lēre. Ac getæc hit mē, and gefultuma mē. Gef ðē þurh trēowa findon þa ðe þē findon, sile mē þā trēowa. Gȳt gyf ðē þurh ōðerne creft hwilcne findan þā ðe þē findan, forgyf mē þone creft. Gyf þē þurh wȳsdōm findon þā ðe þē findon, forgyf mē þonne wȳsdōm, and īæc on mē þone tōhopan þæs æcan lȳfes, and þīne lufe geīec on me.

Ealā! hū þīn gōdnes is tō wundrienne, forþām hēo is

vierim, satis fuerim fallacuarum ludibrium. Accipe me ab istis fugientem famulum tuum, quia et isti me quando a te fugiebam acceperunt alienum. Ad te mihi redeundum esse sentio pateat mihi pulsanti janua tua; quomodo ad te perveniatur doce me. Nihil aliud habeo quam voluntatem; nihil aliud scio nisi fluxa et caduca aspernenda esse: certa et aeterna requirenda. Hoc facio, Pater, quia hoc solum novi: sed unde ad te perveniatur ignoro. Tu mihi suggere, tu ostende, tu viaticum praebe. Si fide te inveniunt qui ad te refugiunt, fidem da: si virtute, virtutem; si scientia, scientiam. Auge in me fidem, auge spem, auge charitatem.

O admiranda et singularis bonitas tua! Ad te ambio, et quibus

[5] *feodum.* — [8] *angene.* A *g* erased between the final *e* and *n*. — [9] *underfungon*; *ða ic sċoc.* — [10] A letter erased between *i* and *n* in *untin*. — [11] *hu ys ic.* — [14] *ẇordlice.* — [17] In last *me* a letter erased. — [19] *þurht; hwilċne.* — [22] *tôôpan.* — [24] *for þem heo us.*

ungelīc ælum goodum. Ic wilnege cuman to þe, and ðes ælles þe ic on ðām wege habban þearf ic wilnige to þe, and þæs swiðost ðe ic butan to þē cuman ne meg. Gyf þū mē forlēst, þonne forweorðe ic: ac ic wāt þēah þæt þū me nealt forleten, butan ic þē forlǣte; nē ic ǣac nelle forlēte þē, forðam þu ært þæt hēhstæn good. Nis nān þāra ðe þē rihte sehð, þæt hē þe ne finde. Ðe āna þe āriht sēcð, þe ðū onriht lerst þæt hȳ ðē sēcan, and heom getecst hū hy secan scylon. Wel, lā gōd Feder, wel ālȳse mē of ðām gedwolan, þe ic on oð þisum dwealde and gȳt on dwolige; and getæc mē þone weg, þe nān fēond on gemētæ, ær ic tō þē cume. Gyf ic nānwiht ofer þē ne lufige, ic þe hālsige þæt ic þē gemēte, and gyf ic ǣniges þinges ungemetlice and unrihtlice wilnige, gefrēo mē þæs. Gedō mē þæs wyrðne þæt ic þē mōte gesēon.

Ðū se aldsta Feder and þū wīsesta, ic þē befæste mȳnne lȳcuman, þat þū hine gehealde hālne. Ic nāt þēah hwes ic þēr bydde, hweðer ic bydde nyttes þe unnittes mē sylfum, oðde þām frēondum þe ic lufige and mē lufað; nē þæt nāt hū lange ðū hyne wille hǣalne gehealdan. Forþī ic hine befeste ðē and bebēode, forðām þu bet wāst þonne ic wite hwæs ic ðerf. Forðām ic þē bydde þæt þū mē simle lēre þā hwīle þe ic on þisum lȳcuman and þisse weorulde sie, and fultuma me þæt ic simle þone rād ārādige ðe þe līcwyrðe sī, and me for þām lyfum best and rihtwyrðost sī. And

rebus ad te ambiatur a te rursum peto. Tu enim si deseris, peritur: sed non deseris, quia tu es summum bonum, quod nemo recte quaesivit et minime invenit. Omnis autem recte quaesivit, quem tu recte quaerere fecisti. Fac me, Pater, quaerere te, vindica me ab errore; quaerenti te mihi nihil aliud pro te occurat. Si nihil aliud desidero quam te, inveniam te jam quaeso, Pater. Si autem est in me superflui alicujus appetitio, tu ipse me munda, et fac idonem ad videndum te.

Caeterum de salute hujus mortalis corporis mei, quamdiu nescio quid mihi ex eo utile sit, vel eis quos diligo, tibi illud committo, Pater sapientissime atque optime, et pro eo quod ad tempus admonueris deprecabor: tantum oro excellentissimam clementiam tuam, ut me penitus

[3] *þæs 7 swiðost.* — [4] *forwurh þe ic.* — [7] *þæð.* — [8] *getestc.* — [13] *unrihlice.* — [14] *wyrðne.* — [19] *freōdum.* — [20] *wil.* — [24] *licworðe.* — [25] *bām.*

nū gȳt ofer æall ōðre þing ic þē geornlicost bydde þæt þū mē ealunga tō þē gecyrran, and ne læt mē nānwiht oferwinnan on þis wege, þat ic ne mage cuman tō þē; and geclǣnsa mē ðā hwīle ðe ic on þisse worulde sī, and gedō mē unmōdigne. Sile mē oferhȳda. Dō mē gescēadwīsne and rihtwīsne and foreþancfulne and fulfremdne; and, God, gedō mē lufiende and onfundne þīnes wīsdōmes; and gedō mē wyrðne þæt ic sī wyniende in þīnum ēadegan rīce. Sī hit swā.

Nu ic habbe gedōn swā þū mē lērdest; nū ic mē gebæd swā-swā þū mē lērdest. Þā answarode me mīn gescēadwīsnes and cwæð:

[*G.*] Ic gesēo þæt þū þē gebǣde; ac seige nū hwæs þū earnodest, oððe hwæt þū habban woldest.

A. Ic woldo ongytan eall and witan hwæt ic nū sang.

G. Gadera þonne of ðām eallum þe þū ðǣr embe sunge þæt þæt þē þince þæt þē mǣst nēod sȳ, and mǣst þerf tō witande, and befōh hyt þonne mid fēawum wordum, and sege hit mē.

A. Ic þē secge sōna: God ic wolde ongytan, and mīne āgene sāule ic wold witan.

G. Woldest þū āwiht mā witan?

A. Fela mē lyste witan ðes þe ic nāt. Nē lyst mē þēah nānes þinges swiðor tō witanne þonne þises.

ad te convertas, nihilque mihi repugnare facias tendenti ad te, jubeasque me dum hoc ipsum corpus ago atque porto, purum, magnanimum, justum, prudentenque esse, perfectumque amatorem perceptoremque sapientiae tuae, et dignum habitatione, atque habutatorem beatissimi regni tui. Amen, amen.

Ecce oravi Deum.

R. Quid ergo scire vis?

A. Haec ipsa omnia quae oravi.

R. Breviter ea collige.

A. Deum et animam scire cupio.

R. Nihilne plus?

A. Nihil omnino.

[1] *georlicost.* — [2] *læd.* — [5] *ofer eda; gesceawisne.* — [6] *þancfulne.* — [8] *eadegam.* — [11] *cwæd.* — [13] *habban mote.* — [23] *þurht þeah nanes.*

G. Spura þanne æfter, and sæc þæt þu ācsast, and sege mē ærest hwæt þū cūðlicost wite, and cwæð þonne tō mē: 'Genōh cūð mē byð God and mīn sāwel, gyf hī me bēoð swā cūðe swā þis þing.'

A. Nāt ic nan ðing me swā cūð swā ic wolde þat mē God wēre.

G. Hwæt magon wē his þonne dōn, gyf þū nāst þæt gemet? Þū sceoldest witan hwenne þē genōh þūhte, and gyf ðū ēfre tō ðām becume þæt þu þonne ofer þæt ne ēodest, ac sōhtest ænlles hwæt, þē lēs þū ānes hwæt wylnodest ofer gemet.

A. Ic wōt hwet þū woldest; ic þē sceolde tæcan be sumere bīsene; ac ic ne mæge, forðamþe ic nāt nānwiht Godes gelices, þæt ic mæge cwæðan tō þē: 'Ðus geara ic wolde cunnan God swā ic þis þing can.'

G. Ic wondrie þīn, hwī þū secge þæt þū Gode nāwiht gelices nyte, and furþan gȳt nāst hwilc hē ys.

A. Gyf ic wiht him gelices wiste, ic wolde þat lufian swiðe swīðlice. Nū ic þonne nāt nānwiht him gelīces, nū ne lufige ic nānwiht būton hine and mīne āgene sāule; and ic nāt þēah hwilc ðāra āðer ys.

G. Þū cwest þæt þū ne lufiæ nānwyht būtan God and

R. Ergo incipe quaerere. Sed prius explica quomodo tibi si demonstretur Deus, possis dicere: Sat est.

A. Nescio quomodo mihi demonstrari debeat, ut dicam: Sat est; non enim credo me scire aliquid sic, quomodo scire Deum desidero.

R. Quid ergo agimus? Nonne censes prius tibi esse sciendum, quomodo tibi Deum scire satis sit, quo cum perveneris non amplius quaeras?

A. Censeo quidem; sed quo pacto fieri possit, non video. Quid enim Deo simile unquam intellexi, ut possim dicere: Quomodo hoc intelligo, sic volo intelligere Deum?

R. Qui nondum Deum nosti, unde nosti nihil te nosse Deo simile?

A. Quia si aliquid Deo simile scirem, sine dubio id amarem; nunc autem nihil aliud amo quam Deum et animam, quorum neutrum scio.

R. Non igitur amas amicos tuos?

[2] *cwæt.* — [3] *bydde.* — [5] *ðin; það.* — [10] *hwæt woldest wylnodest.* — [15] *good.* — [16] *hic wondrie.* — [18] *það.* — [21] *hwil.*

þīne sāwle; gyf ðonne þæt swā is, ne þū ðonne nānne ōðerne frēond ne lufast?

A. Hwī gyf ic sāwle lufige, hū ne lufige ic mīnne frēond? Hū ne hæfð hē sāwle?

G. Gyf þū þīnne frēond forðī lufast þe he sāwle hæfð, hwī ne lufast þū þonne ælc þing þe sāwle hæfð? Hwī ne lufast þū mȳs and flǣa?

A. Ic hī ne lufige, forðīþe hi sint flēsclicu nȳtenu, nes men.

G. Hū ne habbað þīne frēond ēac līcuman swā-swā nȳtenu?

A. Ne lufige ic hī nā forðī, ac forðamþe hī men sint and habbað gesċeadwīsnesse on hera mōde, þæt ic lufige ge furðum on þēawum. Þā þe ic hātige, dā ic hātige forþīþe hī þæt gōd þǣre gesceadwīsnesse wendað on yfel; forðām mē ys ēgðer þāra ālȳfad, ge þæt good tō lufianne ge þæt yfel tō hātianne. Forðām ic lufige ælcne mīnra frēonda, sume læsse, sume swȳðor; and ælcne þāra ðe ic mā lufige þonne ōðerne, ic hine lufige swā mycele mā þonne ðone ōðerne swā ic ongyte þæt hē betran willan hæfð þonne se ōðer, and his gesċēadwisnesse nyttran willan tō dōnne.

G. Genōh wel ðū hyt ongitst, and genōh rihte. Ac gyf þē nū hwā sǣdæ þæt hē mæhte þē gelǣran hū þū myhtast

A. Quo pacto eos possum, amans animam, non amare?

R. Hoc modo ergo et pulices et cimices amas?

A. Animam me amare dixi, non animalia.

R. Aut homines non sunt amici tui, aut eos non amas: omnis enim homo est animal, et animalia te non amare dixisti.

A. Et homines sunt, et eos amo, non eo quod animalia, sed eo quod homines sunt; id est, ex eo quod rationales animas habent, quas amo etiam in latronibus. Licet enim mihi in quovis amare rationem, cum illum jure oderim qui male utitur eo quod amo. Itaque tanto magis amo amicos meos, quanto magis bene utuntur anima rationali, vel certe quantum desiderant ea bene uti.

R. Accipio istud: sed tamen si quis tibi diceret, Faciam te sic

[6] *hy hwi.* — [10] *habbat.* — [13] *gesceawisnesse.* — [15] *gesceawisnesse.* — [16] *me hys.* — [17] *ælcne.* — [19] An *l* erased between *y* and *c* in *mycele.* — [21] *gesceawisnesse.* — [23] *gelǣram; mythtas.*

ongytan God swā sweotole þæt he were þe swā cuð swa þē nū ys Alippius, þin eniht, hweder dē þonne on ðam genōh þuhte, oððe hū swīðe woldest ðu him þæs þancian?

A. Þanc ic wolde secgan, ne cwæde ic þeah nā ðe raðor 'genōh'.

G. For hwī?

A. Alippius mē is cūðre þonne God, and ne can ic hine þēah swā georne swā ic wolde.

G. Lōca nū þæt þu ofergemet ne wilnige, nū ðū hī tōgædere metest. Woldest [þū] cunnan God swā-swā Alippius?

A. Nese; nē dō ic hi nā ðē raðor gelīce, þeah ic hȳ togædere nemne. Ac ic secge þat man wōt oft mare be þām hēalicran ðonne be þam heanlicran. Ic wōt nū be ðām mōnan, hū he tomorgen ferð and oðdere niht; ac þæt is earhlicere, ic nāt hwæt ic tō morgen ætan sceal.

G. Wōst þū þonne gȳt genōh be Gode, gyf he þē byð cūð swā þē is nū þes monan færeld—on hwilcum tungle he nū is, oððe on hwilce hē ðanon gēð?

A. Nese; ic wolde þat hē mē were cūðre ðonne mōnnan [ðe] ic gesēo þurh mine ēaga. Ac me is uncūð, þæt hine wille

Deum nosse, quomodo nosti Alypium; nonne gratias ageres, et diceres, Satis est?

A. Agerem quidem gratias, sed satis esse non dicerem.

R. Cur, quaeso?

A. Quia Deum ne sic quidem novi quomodo Alypium, et tamen Alypium non satis novi.

R. Vide ergo ne impudenter velis satis Deum nosse, qui Alypium non satis nosti.

A. Non sequitur. Nam in comparatione siderum, quid est mea coena vilius? et tamen cras quid sim coenaturus ignoro; quo autem signo luna futura sit, non impudenter me scire profiteor.

R. Ergo vel ita Deum nosse tibi satis est, ut nosti quo cras signo luna cursura sit?

A. Non est satis: nam hoc sensibus approbo. Ignoro autem utrum

[2] *hys.*—[4] *is wolde.*—[9] Possibly *luca; ofergemeð.*—[10] *to yeadere mest.*—[13] *það.*—[16] *hīs eirlicere; hweð.*—[20] *það.*—[21] *þead.*

God for sumum dīeglum þingum, þe wē nyton, on oððere wīsan wændan; ðonne bēo ic āmyrred þæs þe ic nū wēne þæt ic be him wite. Ac ic wolde witan swā be Gode on mīnre gescēadwīsnesse and on mīnum ingeþance, þæt mē nān þing gemyrran ne mahte, nē on nānum twēonunga gebringan.

G. Gelȳfst þū þæs þæt ic þē mæge dōn gewisran be Gode þonne þū nū eart be ðām mōnan?

A. Gēa; ic hys gelīfe, ac mē wǣre leofre þæt ic hyt wiste, forðām wē gelȳfað eall þæt ðæt [wē] witon, and wē nyton fæla þæs þe wē lȳfað.

G. Mē þincð nū þæt þū ne trūwie þām uttram gewitte, nāðer nē þām ēagum, nē þām ēarum, nē þām stencce, nē ðām swece, nē ðām hrinunge, ðat þū ðurh ðāra ænig swā sweotole ongytan mæge þæt þæt þū woldest, būton þū hyt on þīnum ingeþance ongytæ þurh ðin gescēadwīsnesse.

A. Þæt is sōð; nē trūwige ic him nā.

G. Hwæðer woldest þū ðonne þīnne cniht þe wet ēr æmbe sprēcon cunnan, þe mid ðām uttram gewitum, þe mid þām inran?

A. Ic hine can nū swā ic hine of ðām ūtram gewitum cunnan mæge; ac ic wilnode þæt ic cūðe hys ingeþance of

vel Deus vel aliqua naturae occulta causa subito lunae ordinem cursumque commutet: quod si acciderit, totum illud quod praesumpseram, falsum erit.

R. Et credis hoc fieri posse?

A. Non credo. Sed ego quid sciam quaero, non quid credam. Omne autem quod scimus, recte fortasse etiam credere dicimur; at non omne quod credimus, etiam scire.

R. Respuis igitur in hac causa omne testimonium sensuum?

A. Prorsus respuo.

R. Quid? illum familiarem tuum quem te adhuc ignorare dixisti, sensu vis nosse, an intellectu?

A. Sensu quidem quod in eo novi, si tamen sensu aliquid noscitur, et vile est, et satis est: illam vero partem qua mihi amicus est, id est ipsum animum, intellectu assequi cupio.

[3] *beo him.*—[4] *gesceawisnesse.*—[5] *matte.*—[6] *gewisram.*—[13] *hyrinunge; ðað.*—[15] *gesceawisnesse.*—[16] *truwig.*—[17] *hæðer.*—[18] *mið ðam uttram.*

mīnum ingeþance; ðonne wiste ic hwilce treowða he hæfde wið mē.

G. Mæg man ealles witan būton þām mid þām ingeþance?

A. Ne þincð mē þæt ic swā hyt witan mæge swā-swā ic wolde.

G. Ne canst ðonne [ðū] þīnne cniht?

A. Hū mæge ic hyne cunnan, and nāt hweðer ic mē silfne can? Hyt is gecwæden on þāre æ þæt man sceole lufian hys nēhstan swā-swā hyne sylfne. Hu wōt ic hys ðonne hū ic hine lufian scyle, gyf ic nat hweðer ic me sylfe lufige? Nē [ic] nat hu hē mē lufað; ic wot ðæt hym is þæt ylce be mē.

G. Tō hwī tæst þū tō mē tō þām uttram andgytte, gyf ðū mid þām inran woldest God ongytan, swilce þū hyne woldest geseon lichamlice, swā-swā þū ēr sædest þæt þū ðone mōnan geseawe? Nāt ic hū hyt þū mē þī þār tæce, nē mæg ic hyt nān uttram angyttum gætecan. Ac sege mē hweðer þē genōh þince þæt þæt þū swā God ongytæ swā Plato and Plotinus hine ongæaton?

A. Ne dæar ic þæt secgan, ðæt mē on ðām genōh þince, forðām ic nāt hweðer him genōh þūhte on ðām þe

R. Potestne aliter nosci?

A. Nullo modo.

R. Amicum igitur tuum et vehementer familiarem, audes tibi dicere esse ignotum?

A. Quidni audeam? Illam enim legem amicitiae justissimam esse arbitror, qua praescribitur ut sicut non minus, ita nec plus quisque amicum quam seipsum diligat. Itaque cum memetipsum ignorem, qua potest a me affici contumelia, quem mihi esse dixero ignotum, cum praesertim, ut credo, ne ipse quidem se noverit?

R. Si ergo ista quae scire vis, ex eo sunt genere quae intellectus assequitur, cum dicerem impudenter te velle Deum scire, cum Alypium nescias, non de buisti mihi coenam tuam et lunam proferre pro simili, si haec ut dixisti, ad sensum pertinent. Sed quid ad nos? Nunc illud responde: si ea quae de Deo dixerunt Plato et Plotinus vera sunt, satisne tibi est ita Deum scire, ut illi sciebant?

A. Non continuo, si ea quae dixerunt, vera sunt, etiam scisse

[6] *ne ðonne ne canst ðonne þinne cniht.* — [7] *hys hyne.* — [8] *silfene.* — [10] *lufia.* — [16] *nyt.* — [17] *gætecam.* — [19] *platinus.*

hȳ þǽr wiston. Ic nāt þēah hym þūhte þæt hym beþorften þæt hī his māre wiston, and swā-swa mē ēr þūhton. Đā ic mē gebæd, mē þūhte þæt ic swā fulice ne understōde þæt þæt ic bæd swa-swā ic wolde. Ac ic ne mæhte þēah forberan þæt ic æmbe ne specce, swā-swā mē þūhte þæt ic ðorfte and swā-swā ic wēnde þæt hit wǽre.

G. Mē þincð nu þæt þē þince þæt þæt sī ōðer þæt man wite, ōðer þæt man sōðlicost wēnð.

A. Gea, swā mē þincð; forðām ic wolde nū þæt þū mē reahtest hwæt þǽr bēo twēh þēræ, oððe hwet man gewiss wiste.

G. Wōst þū þæt þū leorneodest þone creft þe wē hātað 'geometrica'? On þām creft þū leornodest on anum þoðere oðþe on æpple oððe on æge ātefred, þat þū meahtest be þǽre tēfrunge ongytan þises rōdores ymbehwirft and þāra tungla færeld. Wōst ðū nū þæt þū leornedest on þām ylcan crefte be ānre līnan þæs awriten anlang middes þæs þoþeres? Wōst þū nū þat þē man þǽr on tehte þāra twelf tungla stēde and þāra sunne færeld?

A. Gea; genōh geare ic wōt hwæt sēo line tācnað.

G. Ne ondredest ðū ðe nū Achademicos, ðā ūðwitan, ðe sǽdon þæt nǽfre nanwiht gewisses nǽre būton twǽonunga, nū þū segst þæt ðe þæs nānwiht ne twēonige?

A. Nā; ne ondrǽde ic hī mē nāwit swīðe, forðām hī sǽdon þæt nǽfre nan wīs man nǽre. Forðī mē ne sceamað

illos ea necesse est. Nam multi copiose dicunt quae nesciunt, ut ego ipse omnia quae oravi, me dixi scire cupere, quod non cuperem si jam scirem: num igitur eo minus illa dicere potui? Dixi enim non quae intellectu comprehendi, sed quae undecumque collecta memoriae mandavi, et quibus accommodavi quantam potui fidem: scire autem aliud est.

R. Dic, quaeso, scisne saltem in geometrica disciplina quid sit linea?

A. Istud plane scio.

R. Nec in ista professione vereris Academicos?

A. Non omnino. Illi enim sapientem errare noluerunt: ego autem

[6] *dorte.* — [10] *hwæð þer.* — [12] *leornedes.* — [13] *onn anum.* — [14] *það; beo.* — [15] *rodores.* — [16] *ylcam.* — [17] *awritan.* — [21] *ac hapemicos;* a letter erased between *ac* and *h.* — [23] *nan with.*

nanwit þeah ic nære. fordi ic wot þæt ic gyt wis ne eom; ac gyf ic æfre swa wis worde swā hi sint, þonne wille ic syðþan don swa-swa hī lārað. oð þæt ic wille seggan þæt ic wite buton getweon, þæt þæt mē þincð þæt ic wite.

G. Ne widcwede ic þam nanwiht þæt þu swā do; ac ic wolde witan, nū þū segst þæt þu ymbe þā līnan wite þe on þam þodere þe ātefred wæs, þe þu on leornedost ymbe þises rōdores hwyrft, hweder þū eac wite ymbe þone þoder, þe sēo lȳne on āwriten is.

A. Gea; ægder þāra ic wōt. Ne mæg nan man þæs gedwælian.

G. Hweder geleornodest þū, þe myd þam ēagum, þe mid þām ingeþance?

A. Mid ægdrum ic hyt geleornode: ærest myd ðām eagum and syðþan myd þam ingeþance. Ða eagan mē gebrohton on þam angytte; ac siðþan ic hyt þā ongyten hæfde, þa forlæt ic þa þe scēawunga mid þam eagum and þohte, fordī mē þūhte þæt ic his mæahte micle māre geþencan ðonne ic his mahte geseon, siðdan þa eagan hyt ætfæstnodon minum ingeþance. Swā-swā scyp brincð man ofer sæ; syðdan hē þonne to lande cymð, þonne forlæt hē þæt scyp standan, forþām him þincð syðdan þæt he mæge ēð būtan faran þonne mid. Eadre mē þincð þeah myd sceðþe on drīgum lande tō farande, þonne mē þynce mid ðām ēagum

sapiens non sum. Itaque adhuc non vereor earum rerum quas novi, scientiam profiteri. Quod si, ut cupio, pervenero ad sapientiam, faciam quod illa monuerit.

R. Nihil renuo: sed, ut quaerere coeperam, ita ut lineam nosti, nosti etiam pilam quam sphaeram nominant?

A. Novi.

R. Æque utrumque nosti, an aliud alio magis aut minus?

A. Æque prorsus. Nam in utroque nihil fallor.

R. Quid haec, sensibusne percepisti, an intellectu?

A. Imo sensus in hoc negotio quasi navim sum expertus. Nam cum ipsi me ad locum quo tendebam pervexerint, ubi eos dimisi, et jam velut in solo positus coepi cogitatione ista volvere, diu mihi vestigia titubarunt. Quare citius mihi videtur in terra posse navigari, quam

[5] *don.* — [15] *myð; gebrodton.* — [17] *ic þa ic þe* etc. — [18] *is mœate.*

būtan þāra gescēadwīsnesse ænigne creft tō geleornianne, þēah ēagan þǽr tō hwīlum fultmian scylen.

G. For ðām þingum is ðearf þæt þū rihte hāwie mid mōdes ēagum tō Gode swā rihte swā-swā scipes ancerstreng byð āþenæd on gerihte fram þām scype tō þām ancre, and gefastna þā ēagan þīnes mōdes on Gode swā se ancer byð gefastnod on ðǽre eorðan. Þēah þæt scyp sī ūte on ðǽre sǽ on þām ȳðum, hyt byð gesund [and] untōslegen gyf se streng āþolað, forðām hys byd se ōðer ende fast on þǽre eorðan and se ōðer on ðām scype.

A. Hwæt is þæt þæt þū hētst mōdes ēagan?

G. Gescēadwīsnesse tō ēacan ōðrum creftum.

A. Hwæt sint þā ōðre creftas?

G. Wȳsdōm and ēadmēto and wærscype and gemetgung [and] rihtwīsnes and mildheortnes [and] gesceadwīsnis [and] gestaðþines and welwilnes [and] clēnnes and forheafdnes. Myd þisum ancrum þū scealt gefastnian ðone streng on Gode, þæt ðæt scyp healdan sceal þīnes mōdes.

A. Drihten God, mē gedō eall swā-swā þū mē lǽrst. Ic wolde gyf ic mahte, ac ic ne mæg ongytan hū ic þa

geometricam sensibus percipi, quamvis primo discentes aliquantum adjuvare videantur.

R. Ergo istarum rerum disciplinam, si qua tibi est, non dubitas vocari scientiam?

A. Non, si Stoici sinant, qui scientiam tribuunt nulli, nisi sapienti. Perceptionem sane istorum me habere non nego, quam estiam stultitiae concedunt: sed nec istos quidquam pertimesco. Prorsus haec quae interrogasti scientia teneo: perge modo; videam quorsum ista quaeris.

R. Ne propera, otiosi sumus. Intentus tantum accipe, ne quid temere concedas. Gaudentum te studeo reddere de rebus quibus nullum casum pertimescas, et quasi parvum negotium sit, praecipitare jubes?

A. Ita Deus faxit, ut dicis. Itaque arbitrio tuo rogato, et objurgato gravius, si quidquam tale posthac.

R. Ergo lineam in duas lineas per longum scindi, manifestum tibi est nullo modo posse?

[1] *buta þara gesceawisnesse ægne.* — [2] *cagam.* — [7] *byd gefastnoð.* — [8] *ydum.* — [11] *hest.* — [15] *mildheornes gesceadwisnis gestaðþines.*

ancras begytan mage, oððe hū ic hī āfastnian mage būton þū hyt mē swætolocor getēce.

G. Ic þe myhte getēcen, ac ic þē scolde ærest ācsian, hū manige þū forlēten hæbbe þisse worlde lusta for Gode? Syððan þū ðonne mē þæt āsēd heafst, þonne mæg ic þē secgan būtan ælcum twēon þæt þū heafst swā feola ðāra ancra begyte swā þū heafst þāra lusta on wurlde forlæten.

A. Hu mæg ic forlēten þæt ðæt ic wot and can and of cyldehāde tōgewonod eom, and lufian þæt ðet mē uncūð is būton gē be gesegenum? Ic wēne þeah gyf mē were swā cūð þæt ðet þū mē ymbe sagest swa mē is þæt ðæt ic hēr geseoh, þæt ic lufede þæt and forsawe ðis.

G. Ic wundrige hwī [þū] swa spece. Geþenc nū gyf ðīnes hlāfordes ærendgewrit and hys insegel tō ðe cymð, hwæðer þū mæge cweðan þæt ðū hine be ðam ongytan ne mægæ, nē hys willan þēr on gecnāwan ne mæge? Gyf þū ðonne cwyst þæt þū hys willan ðer on gecnawan mage, cweð þonne hweðer þe rihtra þince, þe þū hys willan folgie, þe þū folgie þām welan þe he ðe er forgeaf tō ēacan hys frēondscype?

A. Manifestum.

R. Quid, transversim?

A. Quid, nisi infinite secari posse?

R. Quid, sphaeram ex una qualibet parte a medio, ne duos quidem pares cirulos habere posse pariter lucet?

A. Pariter omnino.

R. Quid linea et sphaera? unumne aliquid tibi videntur esse, an quidquam inter se differunt?

A. Quis non videat differre plurimum?

R. At si aeque illud atque hoc nosti, et tamen inter se, ut fateris, plurimum differunt, est ergo differentium rerum scientia indifferens?

A. Quis enim negavit?

R. Tu paulo ante. Nam cum te rogassem quomodo velis Deum nosse, ut possis dicere, Satis est; respondisti te ideo nequire hoc explicare, quia nihil haberes perceptum, similiter atque Deum cupis percipere, nihil enim te scire Deo simile. Quid ergo nunc? linea vel sphaera similes sunt?

[1] *ancras.*—[3] The letters *st* erased after *scolde.*—[13] A *c* erased before *c* in *spece.*—[19] *welam.*

A. Sam ic wylle, sam ic nelle, ic sceal secgan nīde riht, būton ic lēogan willæ. Gyf ic ðonne lēoga, þonne wōt God þat. Forðī ic ne dear nān oððer secgan būtan sōð, þæs ðe ic gecnāwan can. Mē þincð betere þæt ic forlete þā gyfe and folgyge þām gyfan ðe mē ēgðer ys stīward, ge ðæs welan ge ēac hys frēondscypes, būton [ic] ēgðer habban magæ. Ic wolde þēah ēgþer habban, gyf ic myhte ge ðone welan ge ēac hys willan folgyan.

G. Ful rihte þū mē hæfst geandwyrd, ac ic þe wolde ācsian hweðer þū wēne þæt þu mæge habban eall þæt ðet þū nū hæfst būtan þīnes hlāfordes freondscypes.

A. Ne wēne ic þæt ænig man sī swā dysig þat [hē] þæs wēne.

G. Genōh rihte ðū hyt understentst, ac ic wolde witan hweðer þē pūhte be þām þe þu hæfst, hweðer hyt wēre þe læne, þe æce.

A. Ne wēnde ic næfre þæt hyt æce wēre.

G. Hwæt wenst þū be Gode and be þām ancrum þe wyt ær sprecon, hweðer hī sīon ðe þisum gelīce ðe æce?

A. Hwā is swā wōd þæt hē dyrre cweðan þæt God ne sī æce?

A. Quis hoc dixerit?

R. Sed ergo quaesiveram, non quid tale scires, sed quid scires sic, quomodo Deum scire desideras. Sic enim nosti lineam ut nosti sphaeram, cum se non sic habeat linea ut se habet sphaera. Quamobrem responde utrum tibi satis sit sic Deum nosse, ut pilam illam geometricam nosti; hoc est, ita de Deo nihil, ut de illa, dubitare.

A. Quaeso te, quamvis vehementer urgeas atque convincas, non audeo tamen dicere ita me velle Deum scire, ut haec scio. Non solum enim res, sed ipsa etiam scientia mihi videtur esse dissimilis. Primo, quia nec linea et pila tantum inter se differunt, ut tamen eorum cognitionem una disciplina non contineat: nullus autem geometres Deum se docere professus est. Deinde, si Dei et istarum rerum scientia par esset, tantum gauderem quod ista novi, quantum me Deo cognito gavisurum esse praesumo. Nunc autem permultum haec in illius comparatione

[3] *það.* — [6] *ðas; freonscypes.* — [7] *mythte.* — [8] *willan.* — [9] *rithte.* — [12] *dysig það.* — [15] *heweðer þe.* — [17] *hŷs.* — [20] *cneðan.* — [21] *sê.*

G. Gyf he ðonne ǣce is, hwī ne lufast ðū þane ǣcan hlāford swīðor þonne ðone lǣnan? Hwat! ðu wast þæt se ǣca þē nāht fram ne gewyt. būton þu fram hym gewite; and þū scealt nide fram ðam oðrum sam þu wille, sam þū nelle; oðde ðu scealt hine forlǣtan oððer he þē. Ic gehȳre þeah þæt þū hine lufast swiðe swilice, and eac ondredest and wel dēst; swiðe rihte and swiðe gerisenlice þū dēst. Ac ic wundrige hwī þū ðone oðerne mycle ma ne lufige, þe ðe egðer gyfð, ge dæs worldhlafordes freondscype ge his agene, and ǣce lȳf after þise worulde. Hlaford is incer beigra wealdend, ge ðīn ge þæs hlāfordes þe ðū ðær swā ungemetlice lufast.

A. Ic þe andette þæt ic hine wolde lufian ofer ealle oððre þing, gyf ic hine ongytan cūðe and gecnāwan swaswa ic wolde. Ac ic hys mæg swiðe lītel ongytan oððe nawiht, and þeah þām tīmum þe ic hys āgyme, and me ænig onbrerdnes cym be ðām ǣcan lyfe, þonne ne lufige ic nānwiht þisses andweardan lȳfes ofer þæt, nē furðum þām gelīce.

G. Hweðer þu nū wilnige þæt þū hine geseo and swytole ongyte?

A. Nys mē nān willan ofer þæne.

G. Heald þonne hys bebodu.

[*A.*] Hwilce bebodu?

G. Þā ic þē ær sēde.

A. Me þincað þā swiðe hefige and swiðe manifealde.

G. Me ne þincð nānwiht hefig ðes þe man lufað.

contemno, ut nonnunquam videatur mihi si illum intellexero, et modo illo quo videri potest videro, haec omnia de mea notitia esse peritura: siquidem nunc prae illius amore jam vix mihi veniunt in mentem.

R. Esto plus te ac multo plus quam de istis Deo cognitio gavisurum, rerum tamen non intellectus dissimilitudine; nisi forte alio visu terram, alio serenum coelum intueris, cum tamen multo plus illius quam hujus aspectus te permulceat. Oculi autem si non falluntur, credo te interrogatum utrum tibi tam certum sit terram te videre quam coelum,

[1] *gyt.* — [6] *ondrest.* — [9] *ðas.* — [14] *þincg.* — [23] *he lad.*

A. Ne þincð mē nān geswinc hefig, gyf ic gesēo and habbe þæt ðæt ic æfter swince. Ac se twēonung wyrcað þā hefinesse.

G. Genōh wel þū fēhst on þā spece, and genōh rihte þū hyt understentst. Ac ic þē meg secgan þæt ic ēom sēo gescēadwīsnes ðīnes mōdes, þe ðē wiðsprecð, and ic ēom sēo racu ðe mē onhagað ðé tō gerihtreccenne, þæt þū gesyhst myd þīnes mōdes ēagan God swā sweotole swā þū nū gesyhst myd ðæs līcuman ēagan ðā sunnan.

A. God Ælmihtig þé forgylde. Mē is swīðe mycel þanc þæt þū mē gehātst þat þu swa swotole hit mē getēcan wille. Uncūð þēah ic wǣre, ðonan cume [ic] tō þæt ic hine mæge sweotolor gesēon, gyf ic hine ērest gesēo swā-swā ic nū þā sunnan gesēo. Ic ne geseo þēah ðā sunnan swa swotolo swā ic hī gesēon wolde. Ic wōt ful lȳtle ðē gearor hwilc sēo sunne is, þēah ic hyre elcæ dæge onlōcige. Mē þūhte þēah good þæt ic myhte God swā swotole gesēon.

G. Þenc nū swīðe georнlice tō ðām þe ic þē ǣr sǣde.

tam tibi certum esse respondere debere, quamvis non tam terrae quam coeli pulchritudine atque splendore laeteris.

A. Movet me, fateor, haec similitudo, adducorque ut assentiar quantum in suo genere a coelo terram, tantum ab intelligibili Dei majestate spectamina illa disciplinarum vera et certa differre.

R. Bene moveris. Promittit enim ratio quae tecum loquitur, ita se demonstraturam Deum tuae menti, ut oculis sol demonstratur. Nam mentis quasi sui sunt oculi sensus animae; disciplinarum autem quaeque certissima talia sunt, qualia illa quae sole illustrantur, ut videri possint veluti terra est atque terrena omnia: Deus autem est ipse qui illustrat. Ego autem ratio ita sum in mentibus, ut in oculis est aspectus. Non enim hoc est habere oculos quod aspicere; aut item hoc est aspicere quod videre. Ergo animae tribus quibusdam rebus opus est ut oculos habeat quibus jam bene uti possit, ut aspiciat, ut videat. Oculi sani mens est ab omni labe corporis pura, id est, a cupiditatibus rerum mortalium jam remota atque purgata: quod ei nihil aliud praestat quam fides primo. Quod enim adhuc ei demonstrari non potest vitiis inquinatae

[1] *hefgi.* — [4] First *c* in *specce* partially erased. — [6] *geseadwisnes.* — [11] *það þu; hic.* — [12] *þeht ic wære ðonum.* — [14] *geseon; þeht.* — [15] *woð;* possibly *fol* instead of *ful.* — [16] *þealt.* — [17] *þealt; mythte.* — [18] *georlice.*

A. Ic wille swā ic geornost mæge.

G. Wite þæt ērest gewiss þæt ðæt mōd byð þære sāwle ēaga, and þæt þū scealt eac witan, þæt oðer byð þæt man geseo þæt ðæt [he] æfter hāwode; feorðe byt þæt þæt hē þer geseon wolde. Forðām ælc man, ðāra þe ēagan heft. ærest hāwað þæs ðe he gesēon wolde oð done first þe hē hyt gehāwað. þonne he hyt þonne gehāwad heaft. ðonne gesyhð hē hit. Ac þū scealt witan ðæt ic, þe nū wiðsprece, ēom gescēadwisnes. and ic ēom ælcum manniscum mōde on þam stale þe seo hāwung byð þām ēagum. Ælces licuman ēagan behōfað þrēora þinga on hym silfum to habbæne, fēorðe byt þæt hit sēcð, and tō hym getēon wolde: ān is þæt ðū hefst and bricst and lufast þæt ðæt þū ær tōhopedest.

A. Eala! hweðer ic æfre cume tō ðām ðe ic tōhopie, oððe þæt æfre tō mē cumæ þæt ic wilnie.

G. Dō nū þā lufe ðriddan tō ēacan þām geleafan and þām tōhopan; forðām nānre sāwle eagan ne bēoð full hāle,

atque aegrotanti, quia videre nequit nisi sana, si non credat aliter se non esse visuram, non dat operam suae sanitati. Sed quid, si credat quidem ita se rem habere ut dicitur, atque ita se, si videre potuerit, esse visuram, sanari se tamen posse desperet: nonne se prorsus abjicit atque contemnit, nec praeceptis medici obtemperat?

A. Omnino ita est, praesertim quia ea praecepta necesse est ut morbus dura sentiat.

R. Ergo fidei spes adjicienda est.

A. Ita credo.

R. Quid, si et credat ita se habere omnia, et se speret posse sanari, ipsam tamen quae promittitur lucem non amet, non desideret, suisque tenebris, quae jam consuetudine jucundae sunt, se arbitretur debere interim esse contentam; nonne medicum illum nihilominus respuit?

A. Prorsus ita est.

R. Ergo tertia charitas necessaria est.

A. Nihil omnino tam necessarium.

R. Sine tribus istis igitur anima nulla sanatur, ut possit Deum suum videre, id est intelligere. Cum ergo sanos habuerit oculos, quid restat?

[3] *sawle æge; heac; byð þam.* — [7] *hyð gegehawað; þonne eh.* — [9] *ic eom gesceadwisnes.* — [12] *forðe.* — [14] *toopedest.*

ge hyre God myd tō gescēonne, būton þisum þrīom. Sēo gesyhð þonne is angyt.

[*A.*] Gyf hēo ðonne hāl ēagan hæft, þæt is, hāl angyt, hwæs byð hyre ðonne wana, oððe hwæs þearf hēo ðonne māran?

G. Þāre sāule hāwung is gescēadwīsnes and smēaung. Ac manige sāwle hāwiað mid ðām, and þēah ne gesēoð þæt þæt hī wilniað, forðāmþe hī næbbað ful hāle ēagan. Ac se ðe God gesēon wille, he scel habban his mōdes ēagan hāle; þæt is, ðæt hē hebbe festne gelēafan and rihte tōhopan and fulle lufe. Gyf hē ðonne þā ealle hefð, ðonne hæfð he gesælig līf and æce. Sēo gesyhð þe wē God myd gesēon scylon is angyt. Þæt angyt byð betwēona twām þingum: betweona þām ðe þǣr ongyt and þām þǣr ongitan byð, and byð on ēgþrum fæst swā-swā lufu byð betwēona þām lufiende and þām ðe hē þǣr lufað. On ēgþrum hēo byð fæst swā wē ēr sprēcon be ðām ancer-strengne, þæt ðe ōðer ende wēre fæst on þam scype, ōðer on þām lande.

A. Gyf hyt ðonne æft æfre gewyrð þæt ic God gesēon

A. Ut aspiciat.

R. Aspectus animae, ratio est: est quia non sequitur ut omnis qui aspicit videat, aspectus rectus atque perfectus, id est quem visio sequitur, virtus vocatur; est enim virtus vel recta vel perfecta ratio. Sed et ipse aspectus quamvis jam sanos oculos convertere in lucem non potest, nisi tria illa permaneant: fides, qua credat ita se rem habere, ad quam convertendus aspectus est, ut visa faciat beatum: spes qua cum bene aspexerit, se visurum esse praesumat: charitas, qua videre perfruique desideret. Jam aspectum sequitur ipsa visio Dei, qui est finis aspectus; non quod jam non sit, sed quod nihil amplius habeat quo se intendat: et haec est vere perfecta virtus, ratio perveniens ad finem suum, quam beata vita consequitur. Ipsa autem visio, intellectus est ille qui in anima est, qui conficitur ex intelligente et eo quod intelligitur: ut in oculis videre quod dicitur, ex ipso sensu constat atque sensibili, quorum detracto quolibet, videri nihil potest.

Ergo cum animae Deum videre, hoc est Deum intelligere contigerit, videamus utrum adhuc ei tria illa sint necessaria. Fides quare sit

[4] *byd.* — [6] *gescadwisnes.* — [9] *is.* — [11] *ealle hef.* — [12] *byd; þingum.* — [18] Before last *on* a syllable erased; *þan lande.*

mæge swā-swa þu me nu tehtest þæt ic his hāwian sceolde hweder ic durfe þāra þreora þinga ealra þe þu ær embe sprece, ðet is, geleafa and tohopa and lufu?

G. Hwilc ðearf byð ðonne þæs geleafan, þonne man gesyht þæt ðæt he er gelyfde, and eft wāt þæt he er tōhopede? Ac seo lufa ne byð næfre gewanod, ac byð swīðe miclum geēced þonne þæt andgyt byð gefastnod on Gode; nē þare lufu nefre ne byð nān ende: *omni consummatione uidi finem latum mandatum tuum nimis*; þæt is, ælces worulde þinges ic geseo ende, ac þinra beboda ic ne gesēo nefre ende. Þæt is sēo lufe embe þæt hē witegode. Ac þēah seo sāule sī fulfremed and fulclæne, þa hwīle þe hēo on þām hīcuman byð, heo ne mæg God gesēon swa-swa hēo wilnað for þæs hīcuman hefenesse and gedrēfednesse, būton mid miclum geswince þurh gelēafan and tōhopan and þurh lufe. Ðæt sint þā þreo anceras, þe þæt scyp ðæs mōdes healdað on gemang ðām brogan þāra yða. Þæt mōd þēah hæfð micle frofre on ðām þe hit gelyfð and geare wōt þæt þā ungelimp and þā ungesælþa þisse wurlde ne bēoð æce. Swā-swa scypes [hlaford], þonne þæt scyp unge-

necessaria, cum jam videat? Spec nihilominus, quia jam tenet. Charitati vero non solum nihil detrahetur, sed addetur etiam plurimum. Nam et illam singularem veramque pulchritudinem cum viderit, plus amabit; et nisi ingenti amore oculum infixerit, nec ab aspiciendo uspiam declinaverit, manere in illa beatissima visione non poterit. Sed dum in hoc corpore est anima, etiamsi plenissime videat, hoc est intelligat Deum; tamen, quia etiam corporis sensus utuntur opere proprio, si nihil quidem valent ad fallendum, non tamen nihil ad non ambigendum, potest adhuc dici fides ea qua his resistitur, et illud potius verum esse creditur. Item quia in ista, quanquam Deo intellecto anima jam beata sit; tamen, quia multas molestias corporis sustinet, sperandum est ei post mortem omnia ista incommoda non futura. Ergo nec spes, dum in hac est vita, animam deserit. Sed cum post hanc vitam tota se in Deum collegerit, charitas restat qua ibi teneatur. Nam neque dicenda est fidem habere quod illa sint vera, quando nulla falsorum interpellatione sollicitatur; neque quidquam sperandum ei restat, cum totum

[3] *geleafan.* — [5] *efð wað.* — [7] *gefasnoð.* — [11] *geseôn.* — [13] *byt.* — [15] *mið.* — [20] *scypes ho feut.*

tæslicost on ancre rīt and sēo sæ hrēohost byð, ðonne wōt hē gewiss smelte wedere tōwæard. Ðrēo þing sint nēodbehæfe ðām ēagan ēlcere sāwle: ān is þæt [hēo] hāl sīen; oððer, þæt hēo hāwien ðes þe hēo gesēon wolden; þridde, þæt hī magen gesēon þæt þæt hī gehāwian. Tō þām þrīm is Godes fultumes ðerf, forðam man nāþer ne ðā gōd nē nāne dōn ne mæge, būton hys fultume. Forðām hē is simle tō biddanne þæt hē simle bēo fultumiunde; forðām hyt is ðæt þæt hē ūs onbrirde and on þæt tihte þæt wē ærest wel willen, and syððan myd ūs wyrce þæt þæt hē wile oð ðane first ðe wē hyt fulfremmen myd hym, and hūru hē myd ūs [wyrce] swā-swā myd sumum gewealdnum tōlum swā-swā hyt āwriten is, þæt ælcum wel wyrcendum God myd bēo mydwyrhta. Wē witon ðæt nān man mæg nāwyht goodes wyrcan būton hym God myd wyrce; and þēah ne scal nān man bēo ȳdel þæt hē hwæthwugu ne onginne be ðām myhtum þe hym God gife.

A. Rihtne weg þū mē tæcst. Nū ic wōt hwæt ic dōn sceal; ac ic nāt hwæðer ic mæg ðe ne mæg.

G. Nē scealt þū þē forðencan þæt þū ful raðe ne mæge becuman tō þām ðe ðē þū wilnast. Hwā mæg æfre ænigne creft on lȳtlum firste geliornnian, oððe lēasan oððe māran, þe þæne creft scyle? Ðe is creft ealra crefta, þæt is, þæt man spurige æfter Gode and hys hāwie and hine gesēo.

A. Wel þū mē lērst; ac ic gemun hwæt þū mē ær gehēte, and swiðe gefagen anbīdie þāra gehāta; þæt wes,

secura possideat. Tria igitur ad animam pertinent, ut sana sit, ut aspiciat, ut videat. Alia vero tria, fides, spes et charitas, primo illorum trium et secundo semper sunt necessaria: tertio vero in hac vita, omnia: post hanc vitam, sola charitas.

Nunc accipe, quantum praesens tempus exposcit, ex illa similitudine sensibilium etiam de Deo aliquid nunc me docente. Intelligibilis nempe Deus est, intelligibilia etiam illa disciplinarum spectamina; tamen plurimum differunt. Nam et terra visibilis, et lux; sed terra, nisi luce

[2] *þinc.*—[7] *smile.*—[8] *smile.*—[9] *dæd.*—[12] *gewealnum.*—[13] *hys.*—[14] *ð nam mân.*—[15] A letter erased after *þeah.*—[16] *nam mân.*—[17] *mythtum.* [20] *þeað.*—[21] *bcocuman.*—[22] A letter erased between *l* and *i* in *geliornnian.*

þæt þū me behete þæt þu me woldest getēcan þæt ic mihte God gesēon myd mynes mōdes ēagan swā sweotele swa ic nū gesēo þā sunnan myd mines lichaman ēgan.

G. Wel þū me mynegast; ic dē gelæste þæt ic þe gehet. Geþence nu þæt þū myhtst gesēon myd þīnes lycuman ēagan þreo þing on dære sunnan: an is þæt heo is; oðer, þæt hēo scȳnð; ðridde, þæt hēo feala þinga onlȳht myd hyre scīnian. Ealle þa ðing þe beorhte beoð, þonne seo sunne hym on scȳnð, hī lȳhtaþ ongean, elc be his mæðe. Ac þā þe ungewlitige beoð, ðā ne lyhtaþ nāwiht ongēan þā sunnan, þeah heo hym on scīne. Ac sēo sunne scȳnð þeah on hī, and þeah hwā ongēan lōchige, he ne mæg hī eallunga gesēon swylce swylt hēo is. Eall þis þū myht geþencan be Gode and eac micle mare. Hē is sēo hea sunne. Hē byt simle scynunde of hys āgnum leohte ægðer ge ðā sunnan þe we myd līcumlicum ēagum geseoð, ge ælle gescafta, ge gāstlica ge eorðlicra. Forðī mē þincð swiðe dysi man þe wilnat þæt hine eallunga ongytan swelcne swilc hē is, þā hwīle þe wē on þysse worlde bēoð. Hwæt! ic wēne þæt nān man ne sī tō þām dysig, þæt [hē] forðī unrotsige þeah he ne mage þās sunnan þe wē līchamlicum ēagum onlociað eallunga gesēon and ongytan swilce swilce heo is; ac ælc fagnað þæs þē lāste hē ongytan mæg be hys andgytes mæðe. Wel sē dēð þe wilnað þā ēcan sunnan and Ælmyhtian tō ongytænne; ac hē dēð swīðe disilice, gyf he wilnað þæt hē hī ealunga ongyte þā hwīle þe hē in þisse worlde byð.

illustrata, videri non potest. Ergo et illa quae in disciplinis traduntur, quae quisquis intelligit, verissima esse nulla dubitatione concedit, credendum est ea non posse intelligi, nisi ab alio quasi suo sole illustrentur. Ergo quomodo in hoc sole tria quaedam licet animadvertere; quod est, quod fulget, quod illuminat: ita in illo secretissimo Deo quem vis intelligere, tria quaedam sunt; quod est, quod intelligitur, et quod caetera facit intelligi. Haec duo, id est, teipsum et Deum, ut intelligas, docere te audeo. Sed responde quomodo haec acceperis; ut probabilia, an ut vera?

[1] *me woldest me.*—[8] *sciman.*—[10] *ungewlitige.*—[15] *smile.*—[18] *swlcene.*—[21] *unrohsige.*

A. Swīðe wundorlice and swīðe sōðlice ðū lērst, and swīðe wel þū mē hæfst arētne and on gōdum tōhopan gebrohtne. Ac ic bidde gȳt þæs þe þū mē ær gehēte.

G. Twā ðing ic þe gehēt þæt ic þē wolde gelǽstan and getēcan; þæt is, þæt þū ongyte God and þē silfne. Ac ic wolde witan hū þū þæt ongytan woldest, hweðer þe þū woldest unāfanddes gelēafan, ðe āfandud witan.

A. Ic hyt wolde witan āfandud, forðām ic his nāt nāht gefæstlice.

G. Nis þæt nān wundor. Ic hyt ne rehte gȳt þē on þā wīsan þe þu hyt mihtest āfandod witan; forðām þēr is gȳt hwethwigu þæs þū ær witan scalt, þæt is, ærest hweðer wit hāle sīen.

A. Þæt þū scealt witan hweðer þū ænigne hēle ongyte, āwðer oððe on mē, oððe on þē, oððe on unc bām. Ðē gedafenað tō lērenne and mē tō hlistenne, and mē dafenað tō andsweorianne þes ðe ic ongyte be mȳnes andgytes mǽðe, gyf ic hys āwiht ongyte; gyf [ic] ðonne nāwiht ne ongyte, þonne sceal ic beo þæs geðafa and lētan hyt tō þīnum dōme.

G. Wilnast þū māran tō witanne ðonne be Gode and be þē silfum?

A. Ic þē andette þæt ic nū ne wilnigie nānes ðingges swīðor; ac ic ne der þæt gehāten þæt mē nānre wihte ǽalles ne lǽste buton þæs; forðām mē is swīðe gehēme,

A. Plane ut probabilia; et in spem, quod fatendum est, majorem surrexi: nam praeter illa duo de linea et pila, nihil abs te dictum est quod me scire audeam dicere.

R. Non est mirandum: non enim quidquam est adhuc ita expositum, ut abs te sit flagitanda perceptio. Sed quid moramur? Aggrediendа est via: videamus tamen, quod praecedit omnia, utrum sani simus.

A. Hoc tu videris, si vel in te, vel in me aliquantum aspicere potes: ego quaerenti, si quid sentio, respondebo.

R. Amasne aliquid praeter tui Deique scientiam?

A. Possem respondere, nihil me amare amplius, pro eo sensu qui mihi nunc est; sed tutius respondeo nescire me. Nam saepe mihi usu

[4] *gehec.* — [8] *nað.* — [14] *hweder hwæder.* — [15] *gedafenað to lerrenne.* — [18] *nawh.* — [20] *heo.* — [22] *silluum.*

þēah me hwæt cume to mode, þæs þe me þonne ðincð þæt me nān þing ne mage þæs amærran, þæt ic hyt ne firðrige and fremme. Þonne cymð oðer ðing þe me þincð rihtlicre and rædlicre, ðonne forlet ic þæt þæt ic ær genoh hæfde; and fordām hwīlum mē gebyraþ, þæt hyð hwæthwugu swa fæste on mōde, þæt ic þence þæt ic nāfre be mē cwucum ālētan ne scile. Þonne cymð me þēah sum gedrēfnesse, þæt mē ābysgaþ tō ðām þæt ic hyt nāwðer nē forlætan ne mæg, nē fulfremmian ne mæg. þēah ic nān betre geþencan ne mæge. Ac þreo þing me habbaþ swīðost gedrēfed: ān is, þæt ic mē ondrēde þæt ic me scyle gedælan wið mīne frēond, ðā ðe ic swīðost lufige, oððe hi wið mē, oððe for līfe oððe for deaðe; ōðer þing is, þæt ic ondrēde untrumnesse, ægðer ge cūðe ge uncūðe; ðridde is, þæt ic ondrēde dēaþ.

G. Ic gehīre nū hwæt þū swīðost lufæst æfter ðīnum āgenum gewitte and æfter Gode: þæt is ērest, ðīnra frēonda lȳf, and þīne āgene hēle, and þīn āgen lyf. Ðāra fif þinga þū ondrēdest þæt þū scyle sum forlēosan, fordām þū hī lufast ealle swīðe swīðlice. Gyf þū hī ne lufadæst, þonne ne ondrēde ðū nā þat þū hī forlure.

A. Ic eom geþafa þæs þe þū mē segst.

G. Fordām mē ðincð þæt ic ðē geseo swīðe unrōtne

venit ut cum alia nulla re me crederem commoveri, veniret tamen aliquid in mentem, quod me multo aliter atque praesumpseram pungeret. Item saepe, quamvis in cogitationem res aliqua incidens non me pervellerit, revera tamen veniens perturbavit plus quam putabam: sed modo videor mihi tribus tantum rebus posse commoveri: metu amissionis eorum quos diligo, metu doloris, metu mortis.

R. Amas ergo et vitam tecum charissimorum tuorum, et bonam valetudinem tuam, et vitam tuam ipsam in hoc corpore: neque enim aliter amissionem horum metueres.

A. Fateor, ita est.

R. Modo ergo, quod non omnes tecum sunt amici tui, et quod

[1] *ðincg.* — [3] *þing rihlicre.* — [8] *nawaðer.* — [11] *wiht.* — [16] *his gehire.* — [17] *geagenum.* — [18] *hagene.* — [19] *ondrest*; a syllable erased between *sum* and *forleosan.* — [20] *elle.* — [23] *me ðingð.*

and swīðe gedrēfene on þīnum mōde, forðām þū nafst swilce hǣle swilce þū hæfdest; nē þīne frēond myd ðē næfst ǣlle þē swā gemōde and swā þwēre swā-swā þū woldest. Nē ðincð mē ǣac nān wundor þēah þū sī unrōt forðām.

A. Rihte ðū hyt ongytst, ne mæg ic þæs ætsacan.

G. Gyf þonne ǣfre gebyreð þæt þū þē ful hālne and ful trumne ongytst, and hæafst ǣlle þīne frēond myd þē, ǣgðer ge on mode ge on līchaman, and on ðām ilcan worce and on ðām ylcan willum ðe ðē best lyst dōn, hweðer þū ðonne wille bēon āwiht blīðe?

A. Gēa, lā gēa; gyf hyt nū fǣrenga gewurde, nyste ic nāhwǣr eorðan hū ic ongynnaṇ wolde.

G. Hū ne hæfst þū ðonne gēot ællce gedrēfednesse, ǣgðer ge mōdes ge līchaman,—nū þū þā twā hæfst,—þæt is, ungemetlicum unrōtnesse? Wǣre þū for inwordlice dysig, ðā þū wilnodest þæt þū scoldest myd swilcum ǣagum þā hēah sunnan and ǣce gesēon?

A. Nū þū hæfst mē myd ǣlle ofercumme, þæt ic nāwðer eorðan nāt hwilcne dǣl hǣle ic hæbbe, nē hwilcne dæl unhǣle.

G. Nys þæt nān wondor. Næfð nān man tō þæs hāl ēagan þæt hē ǣni hwīle mage lōcigan ongēan þās sunnan,

tua valetudo minus integra est, facit animo nonnullam aegritudinem: nam et id esse consequens video.

A. Recte vides; negare non possum.

R. Quid, si te repente sano esse corpore sentias et probes, tecumque omnes quos diligis concorditer, liberali otio frui videas, nonne aliquantum tibi etiam laetitia gestiendum est?

A. Vere aliquantum; imo, si haec praesertim, ut dicis, repente provenerint, quando me capiam; quando id genus gaudii vel dissimulare permittar?

R. Omnibus igitur adhuc morbis animi et perturbationibus agitaris. Quaenam ergo talium oculorum impudentia est, velle illum solem videre?

A. Ita conclusisti quasi prorsus non sentiam quantum sanitas mea promoverit, aut quid pestium recesserit, quantumque restiterit. Fac ne istud concedere.

R. Nonne vides hos corporis oculos etiam sanos, luce solis istius

[7] *myð.*—[9] *ylcam willam.*—[12] *nawar.*—[17] *æac geseon.*

þe we hær gesēoð, and hūru þæs ðe læs gyf heo hefð unhāle. Ac þā, þe unhāle ǣagan hæbbað, magon beon īeð on þīstrum þonne on lēohte. Me þincð þēah þæt þē ðince þæt þū habbe hāl eagan. Ðu geþencst ðā hǣle þāra eagan ðīnre sāwle, ac þū ne geðencst þæt mycle leoht þæt þū wilnast tō gesēonne. Ne gebelg þu þe wið me, þeah ic þe frāsige and ðīn fandige, forðām ic sceal þæt nēde dōn. Mē ðincð þæt þū ne ongyte þē silfne.

A. Ne gebelge ic mē nāwiht wið þe, ac fagnige þæs þū cwȳst, forþī ic wōt þæt þū secst mīne ðearfe.

G. Hwæðer þū nū ēniges welan wilnige?

A. Gefirn ic hyt hohgode þæt ic hine sceolde forsēon. Ic hæbbe nū xxxiii wintra, and ic hæfde āne lēs þonne xx, þā ic ērest hyt gehogede þæt ic hine ealles tō swīðe ne lufige. Þēah mē genōh cume, ne fagnige ic hys nā ful swīðe, nē hys ful ungemetlice ne brūce, nē ǣac māran getilige tō haldænne. þonne ic gemetlice bi beon mage, and þā men on gehabban and gehealdan þe ic forðian sceal; and þæt þæt þǣr ofer byð ic hohgie swā ændebyrdlice gedēlan swā ic ændebyrdlicost mæg.

G. Wilnast þū ēniges wæorðscipes?

A. Ic þē andette þæt ic þat wilnode oð mē nū āðrēað swīðe nīwan.

saepe repercuti et averti, atque ad illa sua obscura confugere? Tu autem quid promoveris cogitas, quid velis videre non cogitas: et tamen tecum hoc ipsum discutiam, quid profecisse nos putas. Divitias nullas cupis?

A. Hoc quidem non nunc primum. Nam cum triginta tres annos agam, quatuordecim fere anni sunt ex quo ista cupere destiti, nec aliud quidquam in his, si quo casu offerrentur, praeter necessarium victum liberalemque usum cogitavi. Prorsus mihi unus Ciceronis liber facillime persuasit, nullo modo appetendas esse divitias, sed si provenerint, sapientissime atque cautissime administrandas.

R. Quid honores?

A. Fateor, eos modo, ac pene his diebus cupere destiti.

[1] *ær.* — [4] *hal eagan habbað.* — [5] *ge geðencst.* — [6] *wit.* — [11] *egniges.* — [13] *les þene.* — [18] *scel.* — [20] *ændebyrðlicost.* — [21] *egniges wæordscipes.* — [22] *það.*

G. Ne lyste þē fægeres wīfes, and sceamfestes, and wel gelēredes, and goodra þēawa, and [ðæt] sēo þīnum willum wel unþēod [sı], and hæbbe swīðe micle spēde, and þē on nānum þingum ne ābysige, nē ðē ne unæmtige tō ðīnum wyllan?

A. Ne herast þū hī nā tō swīðe þæt ic hyre ā ðē mā wilnige? Forðām mē ne þincð nāwiht wyrse þām ðe God þēawian wile þonne wȳf tō hæbbene, þēh hwā cwæðe þæt hyt sī betere tō habbenne for bearna gestrēone. Ic cwæde þēah þæt hyt sī prēostum betere næbbe ðonne habbe. Forðī ic hohggode þæt ic scolde nān habban, forðī ic wolde bēon þī frēora Gode tō þāwianne.

G. Ic gehȳre nū þæt þū ne ţiohhast nān wīf tō hæbbenne; ac ic wolde witan hwæðer ðe þū gȳt ænig lufe oððe lust sī ænigre wemnesse.

A. Hwī ācsast þū mā æfter ðām? Ne lyst mē nū þæs; ac gyf hyt mē æfre on lust becymð, ic hyt ondrēde swā þāre nædran. Hys mē lyst swā læng swā læs, and

R. Quid uxor? Nonne te delectat interdum pulchra, pudica, morigera, litterata, vel quae abs te facile possit erudiri, afferens etiam dotis tantum, quoniam contemnis divitias, quantum eam prorsus nihilo faciat onerosam otio tuo, praesertim si speres certusque sis nihil ex ea te molestiae esse passurum?

A. Quantumlibet velis eam pingere atque cumulare bonis omnibus, nihil mihi tam fugiendum quam concubitum esse decrevi: nihil esse sentio quod magis ex arce dejiciat animum virilem, quam blandimenta feminea, corporumque ille contactus, sine quo uxor haberi non potest. Itaque, si ad officium pertinet sapientis (quod nondum comperi) dare operam liberis, quisquis rei hujus tantum gratia concumbit, mirandus mihi videri potest, at vero imitandus nullo modo: nam tentare hoc periculosius est, quam posse felicius. Quamobrem, satis, credo, juste atque utiliter pro libertate animae meae mihi imperavi non cupere, non quaerere, non ducere uxorem.

R. Non ego nunc quaero quid decreveris, sed utrum adhuc lucteris, an vero jam ipsam libidinem viceris. Agitur enim de sanitate oculorum tuorum.

A. Prorsus nihil hujusmodi quaero, nihil desidero: etiam cum horrore atque aspernatione talia recordor. Quid vis amplius? Et hoc

[2] *goodra; willum and.* — [3] *unþeod.* possibly for *underþeod; milcle.* — [4] *þincgum;* three letters erased after *n* in *unæmtige.* — [13] *ægnig.* — [14] *ænigne hwemnesse.* — [16] *hondrede.* — [17] *nædram.*

simle swā ic mā wilnige þæt lēoht tō geseonne swā me læs lest þāra wīsan.

G. Hū be mete? hū swīðe lyst ðē þæs?

A. Ne lyst me nāwiht ðara metta þe ic forhātan habbe, ac mē lyst dāra þe ic getiohhod habbe tō ætanne, ðonne ic hī gesēo. Hwæt wille ic mā cwæðan āðer oðde be mete, oðde be drince, oðde be bade, oðde be welan, oðde be wyrðscype, [oðde] be ænigum worldlusta? Ne wilnige ic heora nānes nāwyt mycle mā ðonne ic nede sceol habban tō mȳnes līchaman hēle and strengðe gehealdan mage. Ic beþearf þēah micle māren tō dāra manna þearfa ðe ic bewitan sceal, þæs æac wilnige and nēde sceal.

G. On rihton þū æart. Ac ic wolde witan hwæðer sī þīn ealde gȳtsung and sēo gemæhð eallunga of ðinum mōde āstȳfcod and wyrtwalod, þæt hēo gȳt grōwan [ne] myht.

A. Be hwī cwist ðū þæt?

G. Ic cwæde be dām þingum þe ðū mē ær sēdest þat

mihi bonum in dies crescit: nam quanto augetur spes videndae illius qua vehementur aestuo pulchritudinis, tanto ad illam totus amor voluptasque convertitur.

R. Quid ciborum jucunditas? quantae tibi curae est?

A. Ea quae statui non edere, nihil me commovent. Iis autem quae non amputavi, delectari me praesentibus fateor, ita tamen ut sine ulla permotione animi vel visa vel gustata subtrahantur. Cum autem non adsunt prorsus, non audet haec appetitio se inscrere ad impedimentum cogitationibus meis. Sed omnino sive de cibo et potu, sive de balneis, caeteraque corporis voluptate nihil interroges: tantum habere appeto, quantum in valetudinis opem conferri potest.

R. Multum profecisti: ea tamen quae restant ad videndam illam lucem, plurimum impediunt. Sed molior aliquid quod mihi videtur facile ostendi; aut nihil edomandum nobis remanere, aut nihil nos omnino profecisse, omniumque illorum quae resecta credimus tabem manere. Nam quaero abs te, si tibi persuadeatur aliter cum multis charissimis tuis te in studio sapientiae non posse vivere, nisi ampla res aliqua familiaris necessitates vestras sustinere possit; nonne desiderabis divitias et optabis?

A. Assentior.

R. Quid, si etiam illud appareat, et multis te persuasurum esse

[1] *smile.* — [6] *geseon.* — [8] *ænignum.* — [16] *beþearfr.* — [15] *astyfcod were.* — [17] *hic cwæde; þa.*

þū gestyohhod hæafde tō forlētanne, and for nānum þingum eft tō gecyrran nolde: þæt is, ofermetta wela, and ofermytta wyrðscipe, and ungemetlice rīclic and sēftlic lȳf; and þȳ nū ācsige ic þē hweðer þū, āðer oððe for heora lufum, oððe for ēniges þinges lufum, hym eft tōgeenan wille. Ic gehērde ær þæt þū sēdest þæt þū þīne frēond lufodest, æfter Gode and æfter þīnum āgnum gewitte, ofer æalle oððre þing. Nū [ic] wolde witan hweðer þū for heora lufum woldest ðās þing eft underfōn〉

A. Æall ic hyt wille eft underfōn for heora lufum,

sapientiam, si tibi honore auctoritas creverit, eosque ipsos familiares tuos non posse cupiditatibus suis modum imponere, seque totos convertere ad quaerendum Deum, nisi et ipsi fuerint honorati, idque nisi per tuos honores dignitatemque fieri non posse? nonne ista etiam desideranda erunt, et ut proveniant magnopere instandum.

A. Ita est ut dicis.

R. Jam de uxore nihil disputo; fortasse enim non potest, et ducatur, existere talis necessitas: quanquam, si ejus amplo patrimonio certum sit sustentari posse omnes quos tecum in uno loco vivere otiose cupis, ipsa etiam concorditer id sinente, praesertim si generis nobilitate tanta polleat, ut honores illos quos esse necessarios jam dedesti, per eam facile adipisci possis, nescio utrum pertineat ad officium tuum ista contemnere.

A. Quando ego istud sperare audeam?

R. Ita istud dicis, quasi ego nunc requiram quid speres. Non quaero quid negatum non delectet, sed qui delectet oblatum. Aliud est enim exhausta pestis, aliud consopita. Ad hoc enim valet quod a quibusdam doctis viris dictum est, ita omnes stultos insanos esse, ut male ólere omne coenum, quod non semper, sed dum commoves, sentias. Multum interest utrum animi desperatione obruatur cupiditas, an sanitate pellatur.

A. Quanquam tibi respondere non possum, nunquam tamen mihi persuadebis ut hac affectione mentis, qua nunc me esse sentio, nihil me profecisse arbitrer.

R. Credo propterea tibi hoc videri, quia quamvis ista optare posses, non tamen propter seipsa, sed propter aliud expetenda viderentur.

A. Hoc est quod dicere cupiebam: nam quando desideravi divitias, ideo desideravi ut dives essem, honoresque ipsos, quorum cupiditatem modo me perdomuisse respondi, eorum nescio quo nitore delectatus

[3] *wyrdscipe; wynu.*—[5] *gehede.*

þēah hys mē fōn wel ne lyste, gyf ic ǣlles ne mæg heora gefērædena habban.

G. Ful gesċeadlice ðū mē andswarast and ful rihte. Ac ic ongyte þeah þæt þā worldelustas ne sint eallunga āwyrtwalode of ðīnum mōde, þēah se graf gerȳd sī; forðām þā wyrttruman magon eft ðanon āsprētgan. Ne talige ic þe þēah þæt tō nanre scylde, forðam þū hit for ðāra ðinga lufum ne underfēhst, ac for þæs ðinges lufum þe ðe rihtre ys tō lufianne þonne þæt. Ne āhsige ic næfre be nānum men hwæt hē dō; ac ic ahsige ðē nu gyt. for hwig þu þā frēond lufige swiðe, oððe hwæt þū on hym lufige, oððe hwæðer ðu hi for heomselfum lufige, þe for sumum oðrum þingum.

A. Ic hī lufige for freondscype and for geferædenne and þā þeah ofer ǣlle oðre þe me mæstne fultum doð to ongyttanne and to witanne gesceadwīsnesse and wisdom, ǣlra mæst be Gode and be urum saulum; forðam ic wot þæt ic mæg æð myd heora fultume æfter spurian þonne ic būtan mæge.

G. Hū þonne gyf hi nellað spurian efter þam þe þū spurast?

A. Ic hī wille lǣran þat hī wyllan.

volebam; nihilque aliud in uxore semper attendi, cum attendi, nisi quam mihi efficeret cum bona fama voluptatem. Tunc erat istorum in me vera cupiditas; nunc ea omnia prorsus aspernor: sed si ad illa quae cupio non nisi per haec mihi transitus datur, non amplectenda appeto, sed subeo toleranda.

R. Optime omnino: nam nec ego ullarum rerum vocandam puto cupiditatem, quae propter aliud requiruntur. Sed quaero abs te, cur eos homines quos diligis, vel vivere, vel tecum vivere cupias?

A. Ut animas nostras et Deum simul concorditer inquiramus. Ita enim facile cui priori contingit inventio, caetoros eo sine labore perducit.

R. Quid, si nolunt haec illi quaerere?

A. Persuadebo ut velint.

[8] *undefehst; ðincges.* — [9] *hys to.* — [10] *hwæð.* — [12] *heonselfum.* — [17] *beo urum saulum.* — [22] *það.*

G. Ac hū þonne gyf þū ne meaht, and hī bēoð swā recelēase þat hī lufiað ōðer þing mā þonne þæt þæt þū lufast, and cwæðað þæt hī ne magon oððe nellað?

A. Ic hī wyle þēah habban: hī bēoð mē on sumum ðingum nytte, and ic ēac heom.

G. Ac hū ðonne gyf hī ðē myrrað and lettað þæs līchoman mettrimnysse?

A. Þæt is sōð; ne ondrēde ic þēah nāwiht ðā mettrimnesse, gyf mē nære for ðrīm ðingum: ān þāra ys hefig sār, ōðer dēað, þridde þæt ic ne mage þæt sēcan, nē hūre gemētan þæt þæt ic willnige swā-swā mē þū witan dyde.

R. Quid, si non possis, vel quod se invenisse jam, vel quod ista non posse inveniri arbitrantur, vel quod aliarum rerum curis et desiderio praepediuntur?

A. Habebo eos, et ipsi me, sicut possumus.

R. Quid, si te ab inquirendo etiam impediat eorum praesentia? nonne laborabis atque optabis, si aliter esse non possunt, non tecum esse potius quam sic esse?

A. Fateor, ita est ut dicis.

R. Non igitur eorum vel vitam vel praesentiam propter seipsam, sed propter inveniendam sapientiam cupis?

A. Prorsus assentior.

R. Quid? ipsam vitam tuam si tibi certum esset impedimento esse ad comprehendendam sapientiam, velles eam manere?

A. Omnino eam fugerem.

R. Quid? si docereris, tam te relicto isto corpore, quam in ipso constitutum, posse ad sapientiam pervenire, curares utrum hic, an in alia vita eo quod diligis fruereris?

A. Si nihil me pejus excepturum inteligerem, quod retroageret ab eo quo progressus sum, non curarem.

R. Nunc ergo propterea mori times, ne aliquo pejore malo involvaris, quo tibi auferatur divina cognitio.

A. Non solum ne auferatur timeo, si quid forte percepi, sed etiam ne intercludatur mihi aditus eorum quibus percipiendis inhio; quamvis quod jam teneo, mecum mansurum putem.

R. Non igitur et vitam istam propter seipsam, sed propter sapientiam vis manere.

A. Sic est.

R. Dolor corporis restat, qui te fortasse vi sua commovet.

[2] *það hi lufiað oðer þincg.*—[9] *hys.*—[11] *nu.*

Tōðæcce mē forwyrnde ælcre leornunga, ac hē me ne oftēah ðēah eallunga ðes gemyndes þæs þe ic ær leornode. Ic wēne þeah gyf ic gewislice ongæate þæt þæt ic wilnige tō ongyttanne, ðæt me þūhte þæt sār swīðe lȳtel oððe ealles nāwyht ofer ðone geleafan. Ic wōt þēah þæt manig broc byð mycle strengre ðonne tōðæcce, ðēah ic næfre nān strengre ne geðolode. Ic leornode þæt Cornelius Celsus ræahte on hys bōcum þæt on ælcum men wære wȳsdōm þæt hēhste good, and untrimnesse þæt mæste yfel. Se cwyde mē þūhte swīðe sōð. Be ðām ylcan þingum se ylca Cornelius cwæð: 'Of twām ðingum wē sint þæt wē sint, þæt ys, of sāule and of līchaman. Sēo sāwel is gāstlic, and se līchaman eorðlic. Ðǣra sāwle is se besta creft wīsdōm, and þæs līchaman þæt wyrste þing unhēle.' Ne þincð mē þæt æac nōwyht læas.

G. Hū ne habbe wyt nū genōh sweotole gereaht þæt wīsdōm ys þæt hēhste good? Hū ne ys þæt ēac nū būtan ælcum twēon þæt ælcum men ys se æalra betsta creft, and þæt se beste weorc þæt hē æfter wȳsdōme spurige, and hine

A. Et ipsum non ob aliud vehementer formido, nisi quia me impedit a quaerendo. Quanquam enim acerrimo his diebus dentium dolore torquerer, non quidem sinebar animo volvere, nisi ea quae jam forte didiceram; a discendo autem penitus impediebar, ad quod mihi tota intentione opus erat: tamen mihi videbatur, si se ille mentibus meis veritatis fulgor aperiret, aut me non sensurum fuisse illum dolorem, aut certe pro nihilo toleraturum. Sed quia etsi nihil majus aliquando pertuli, tamen saepe cogitans quanto graviores possint accidere, cogor interdum Cornelio Celso assentiri, qui ait summum bonum esse sapientiam, summum autem malum dolorem corporis. Nec ejus ratio mihi videtur absurda. Nam quoniam duabus, inquit, partibus compositi sumus, ex animo scilicet et corpore, quarum prior pars est animus melior, deterius corpus est; summum bonum est melioris partis optimum, summum autem malum pessimum deterioris: est autem optimum in animo sapientia, est in corpore pessimum dolor. Summum igitur bonum hominis sapere, summum malum dolere, sine ulla, ut opinor, falsitate concluditur.

R. Posterius ista videbimus. Aliud enim fortasse nobis ipsa ad quam pervenire nitimur sapientia persuadebit. Si autem hoc esse verum

[2] *deah; ðes ðe.* — [4] *puthte.* — [6] *byd myclce.* — [9] *peuhte.* — [11] *we sint þ we sint. wþæt we sint þæt hys.* — [13] *eordlic.* — [14] *þingð.* — [18] *crft.* — [19] *leste.*

lufige ðēr ðær hē hine ongyte? Ac ic wolde þæt wyt sōhten nū hwilce ðæs wȳsdōmes lufiendas bēon scolen. Hū ne wōst ðū nū þæt ælc þāra manna þe ōðerne swīðe lufað, þæt hine lyst bet þaccian and cyssan ðonne ōðerne on bær līc, þonne þēr þær clāðas beotwēona bēoð? Ic ongyte nū þæt [þū] lufast þone wīsdōm swā swīðe, and þē lyst hine swā wel nacode ongitan and gefrēdan þæt þū noldest þæt ænig clāð betweuh were; ac hē hine wyle swīðe seldon ænegum mæn swā openlice geāwian. On ðām tīmum þe hē ænig lim swā bær ēowian wile, þonne ēowað hē hyt swīðe fēawum mannum; ac ic nāt hū þū hym onfōn mage mid geglofedum handum. Ðū scealt æac dōn bær līc ongēan, gyf ðu hine gefrēdan wilt. Ac sege me nū gyf ðū hwilc ænlic wīf lofodest swīðe ungemetlice ofer ælle oððer þing, and hēo ðonne þē fluge and nolde þē lufian on nān ōðer gerād būtan þū woldest ælce ōðer lufe āletan for hyre ānre lufe, woldest þū þonne swā dōn swā hēo wylnode?

A. Wā lā wā! hwæt þū me for hæardne lærst! Hū ne were þū ær geðafa þæt ic nānwiht ne lufode ofer wīsdōm, and ic wæs æac þes geðafa, and þū cwæde þā þēah hwā hwæt lufode for hwilces oðres þinges ðingum, þæt he nā þæt þing ne lufede þæt hē þēr lufode; ac þæt þæt he þurh ðæt þing lufode and þōhte tō tōcumanne? Forðām ic seċge þæt ic ne lufige ðone wisdom for nānum ōðrum ðingum būton for hym selfum. Ælle þās weorlde ic lufige,

ostenderit, hanc de summo bono et summo malo sententiam sine dubitatione tenebimus. Nunc illud quaerimus, qualis sis amator sapientiae, quam castissimo conspectu atque amplexu, nullo interposito velamento quasi nudam vedere ac tenere desideras, qualem se illa non sinit, nisi paucissimis et electissimis amatoribus suis. An vero si alicujus pulchrae feminae amore flagrares, jure se tibi non daret, si aliud abs te quidquam praeter se amari comperisset: sapientiae se tibi castissima pulchritudo, nisi solam arseris, demonstrabit?

A. Quid ergo adhuc suspendor infelix, et cruciatu miserabili differor? Jam certe ostendi nihil aliud me amare, siquidem quod non propter se amatur, non amatur. Ego autem solam propter se amo

[7] *þ ic ænig.*—[15] *gerað.*—[18] *lætst.*—[21] *lufode ðæt.*

ælc ðing be ðām dǣle þe ic hyt nytwyrðe ongyte and hūru þæt þing swiðost þe mē to wisdōme fultmiað; and ðā þing ic ondrēde æac tō forlēosenne swiðost. Ic ne lufige ðeah nān ðing ælles on ðam wīsan þe ic ðonne wīsdom lufige. Ælc þāra ðinga þe ic swīðost lufige þā hwīle þe ic hyt swīðost lufige, ne an ic hys nanum men būtan mē selfum, būton wīsdome ānum. Hine ic lufige ofer eallum oðrum þing, and þeah ic hys uðe ælcum men mīnum willan, [þæt] ælc man, þe on þis myddangearde wære, hine lufode, and hym æfter spirede, and hyne æac funde, and hys syððan brūce; forðām ic wōt þæt ūre lufede ælc oðerne swā micle swīðor swā ure willa and ūre lufu swīðor on anum were.

G. Hū ne sǣde ic ær, sē se þe bær līc gefreddan wolde, þæt hē hyt scolde myd barum [handum] gefrēdan? And ic segge eac, gyf þu ðone wisdōm selfne gesēon wilt swā bærne, þæt þū ne scealt nannæ clāð betweon lætan þīnum eagum and hym, nē furðum nē ne myst; tō ðām ðū ne meaht þēah on þis andweardan līfe becuman, þēah ic hyt þē lære and þēah ðu hys wilnige. Ðī ne sceal nān man geortriwian, þēah he næbbe swā hāle ēagan swa se þe scerpest locian mæg; þonne se, ðe ealre scearpost lōcian [mæg], ne mæg þēah þā sunnan selfe geseon swilce swilce hēo ys ða hwīle ðe hē on þis andweardan lȳfe byð. Næfð þēah nān man tō þæs unhāle ēagan þæt he ne mage lybban be þāre sunnan, and hine nyttian gyf hē ēnyg wiht gesēon mæg, būton hē stareblind sī. Ic þē mæg tēcan æac ōðre

sapientiam, caetera vero vel adesse mihi volo, vel deesse timeo propter ipsam; vitam, quietem, amicos. Quem modum autem potest habere illius pulchritudinis amor, in qua non solum non invideo caeteris, sed etiam plurimos quaero qui mecum appetant, mecum inhient, mecum teneant, mecumque perfruantur; tanto mihi amiciores futuri, quanto erit nobis amata communior.

R. Prorsus tales esse amatores sapientiae decet. Tales quaerit illa cujus vere casta est, et sine ulla contaminatione conjunctio. Sed non ad eam una via pervenitur. Quippe pro sua quisque sanitate ac firmitate comprehendit illud singulare ac verissimum bonum. Lux est quaedam ineffabilis et incomprehensibilis mentium. Lux ista vulgaris

[1] *ðinc.*—[5] *hyst.*—[19] *þeað.*—[21] *þonno.*

bȳsne be þām wīsdōme. Geðenc nū hweðer āwiht mani mann cynges hām sēce þēr ðǣr hē ðonne on tūne byð, oððe hys gemōt, oððe hys fird, oððe hweðer ðē ðince þæt hī ælle on ānne weig þeder cumen? Ic wēne þēah ðæt hī cumen on swīðe manige wegas: sume cumað swīðe feorran and habbað swīðe længe weig and swīðe yfelne and swīðe earfoðferne; sume habbað swīðe langne and swīðe rihtne and swīðe gōdne; sume habbað swīðne scortne, and þēah wōne and nearone and fuulne; sume habbað scordne and smēðne and rihtne, and þeah cumað ælle tō ānum hlāforde; sume æð, sume unēð, nāðer nē hī þeder gelīce ēaðe cumað, nē hī þēr gelīce ēaðe ne bēoð. Sume bēoð on māran āre and on māran ēðnesse þonne sume, sume on lǣssan, sume ful nēah būton, būton þæt ān þæt hē lufað. Swā hit bið ǣac be þām wīsdōme. Ælc þāra þe hys wilnað and þe hys geornful byt, hē hym mæg cuman tō and on hys hȳrede wunian and be lybban, þēah hī hym sume nēar sīan, sume fyer; swā-swā ælces cynges hama: bēoð sume on būre, sume on healle, sume on ōdene, sume on carcerne; and lybbað þēah ælle be ānes hlāfordes āre, swā-swā ælle men lybbað under ānre sunnan and be hyre lēohte gesēoð þæt þæt hȳ gesēoð. Sume swīðe scearpe and swīðe swotele lōciað; sume unǣaðe āwiht geseoð; sume beoð stæreblind and nyttiað þēah þāre sunnan. Ac swā-swā þeos gesewe sunne ūres līchaman ǣagan onlēoht, swā onlīht se wisdom ūres mōdes ǣagan, þæt ys, ūre angyt; and swā-swā þæs līchaman ǣagan hālren beoð, swā hȳ māre gefōð þæs lēohtes þǣre sunnan.

nos doceat quantum potest, quomodo se illud habeat. Nam sunt nonnulli oculi tam sani et vegeti, qui se, mox ut aperti fuerint, in ipsum solem sine ulla trepidatione convertant. His quodammodo ipsa lux sanitas est, nec doctore indigent, sed sola fortasse admonitione. His credere, sperare, amare satis est. Alii vero ipso quem videre vehementer desiderant, fulgore feriuntur, et eo non viso saepe in tenebras cum delectatione redeunt. Quibus periculosum est, quamvis jam talibus ut sani recte dici possint, velle ostendere quod adhuc videre non valent.

[2] byd.—[6] *lægne.*—[17] *mær.*—[21] *beo hyre leothte.*—[22] *scarpe.*—[26] *hys.*

Swā hyt byð æac be þæs mōdes ēagan, þæt is, andgit: swā-swā þæt hālre byð swā hyt mare geseon mæg þære æccan sunnan, þæt is, wysdōm. Elc man þe hāle ēagan hæfð, ne þærf hē nān ōðres lādtewes, ne lārewas þās sunnan tō gesēonne būtan þære hālæ. Gyf hē hāle ēagan hæfð, hē mæg hymself hawian on ðā sunnan. Gyf hē ðonne unhāle ēagan hæfð, þonne beþearf hē þæt hyne man lære þæt hē lōchige ærest on þonne wōh, ðonne on gold and on seolfor; þonne hē æaðe on þæt lōcian [mæg], on fȳr, ærðām hē ongēan þā sunnan lōcie. Siððam hē þonne þat gelæornod hæbbe þæt his ēagan nānwyht þæt fȳr ne onscyniað, hāwie þonne on steorran and on mōnan, ðonne ōðre sunnan scȳnan, ærðām hē on hī selfe lōcige. And swā ylce be þære ōðerre sunnan þe wē ær ymbe spēcon, þæt is, wȳsdōm. Sē ðe hyne myd hys mōdes ēagum geseon wele, hē sceal of swīðe lȳtlum hyt ongynnan, and þonne lȳtlum and lȳtlum stīgan nēar and nēar stæpmēlum swilce hē on sume hlǣdre stīge, and wylle weorðan uppe on sumu sæclife. Gyf hē þonne æfre uppe on ðām clife wyrð, þonne mæg hē lōcian ēgðer ge ofer þone warað ge ofer þā sæ, þe hym ðonne benioðan byð, ge æac ofer þæt land þe hym ær bufan wæs. Ac gyf unc swā þince, uton gebyddan unc hær dæglanges, and spurian tō morgen furður æfter ðām ylcan þe wit ær spureden.

Ergo isti exercendi sunt prius, et eorum amor utiliter differendus atque nutriendus est. Primo enim quaedam illis demonstranda sunt quae non per se lucent, sed per lucem videri possint, ut vestis, aut paries, aut aliquid horum. Deinde quod non per se quidem, sed tamen per illam lucem pulchrius effulgeat, ut aurum, argentum et similia, nec tamen ita rediatum ut oculos laedat. Tunc fortasse terrenus iste ignis modeste demonstrandus est, deinde sidera, deinde luna, deinde aurorae fulgor, et albescentis coeli nitor. In quibus seu citius seu tardius, sive per totum ordinem, sive quibusdam contemptis, pro sua quisque valetudine assuescens, sine trepidatione et cum magna voluptate solem videbit. Tale aliquid sapientiae studiosissimis, nec acute', jam tamen videntibus, magistri optimi faciunt. Nam ordine quodam ad eam pervinere bonae disciplinae officium est, sine ordine autem vix credibilis felicitatis. Sed hodie satis, ut puto, scripsimus; parcendum est valetudini.

[3] *æclc.*—[4] *laðtewes.*—[7] *æfð.*—[10] *gelæornoð.*—[11] *is.*—[13] *oðrere.*—[15] *myð.*—[18] *clifle.*—[23] *wiht.*

A. Nese, lā nese; ac ic ðē bydde ēaðmōdlice þæt ðē hūru ne ðrēote, nē þū þā sprece þær nē forlēte; ac sege gȳt hwæthwugu swetolor ymb þæt, þæt ic mage openlicor ongytan hwæthwugu be ðām wīsdōme; and bēod mē þæt þæt þū wylle. Ic hyt ongynne, gyf mē onhagað.

G. Nāt ic ðē nānwiht tō bebēodanne þæs þe þē māre ðearf sīe tō ðām cræfte þe ðū wilnast tō wittanne, þonne þæt þæt þū forsēo swā ðū swīðost mage weorlde āra, and hūru ungemetlice and unālīfedlice, forðām ic ondrēde þæt hȳ gebynden þīn mōd tō hæom, and þā gefōn mȳd heora grīne, swā-swā man dēor oððe fugelas fēht, þæt þū ne mōte begān þæt þæt þū wilnast; forðām ic wāt swā-swā ðū frēora byst þissa weorlde þinga, swā ðū sweotolor ongytst be ðām wīsdōme þe ðū wilnast; and gyf hyt æfre geberað þæt þū hī swā clæne forlætan mæht þæt heora þē nānwiht ne lyste, þonne mæg ic þē forsōð secgan, gelȳf mē gyf þū wille, ðæt rihte on þære ylcan tȳde þū wāst æall þæt ðū nū wilnast tō witanne, and hæfst æall þæt þū wilnast tō habbenne.

A. Hwenne gewyrð þæt? Ne gelȳfe ic nā þæt hyt æfre geweorðe þæt mē nānwiht ne lyste þisse weorlde āra, būton ān ðing gewirðe: ðæt is, þæt ic gesēo þā āra þe þū

A. Et alio die: Da, quaeso, inquam, jam si potes, illum ordinem. Duc, age qua vis, per quae vis, quomodo vis. Impera quaevis dura, quaelibet ardua, quae tamen in mea potestate sint, per quae me quo desidero, perventurum esse non dubitem.

R. Unum est quod tibi possum praecipere: nihil plus novi. Penitus esse ista sensibilia fugienda, cavendumque magnopere, dum hoc corpus agimus, ne quo corum visco pennae nostrae impediantur, quibus integris perfectisque opus est, ut ad illam lucem ab his tenebris evolemus: quae se ne ostendere quidem dignatur in hac cavea inclusis, nisi tales fuerint ut ista vel effracta vel dissoluta possint in auras suas evadere. Itaque, quando fueris talis ut nihil te prorsus terrenorum delectet, mihi crede, eodem momento, eodem puncto temporis videbis quod cupis.

A. Quando istud erit, oro te? Non enim puto posse mihi haec in summum venire contemptum, nisi videro illud in cujus comparatione ista sordescant.

[1] *eadmodlice.* — [4] *hwæthwugu; beoð me.* — [11] *of ðe.* — [13] *ongyst.* — [16] *forseoð.* — [22] *hara.*

mē gehǣtst. Þonne ic nāt þēah me licie sēo to dām wel þæt mē mā ne lyste þissa weirulde āra.

G. Ne ðincð me nū þæt þu me āwiht gesceādlice andwyrde. Mē ðincð þæt þū sprece þām gelīcost swilce þīne ēagan cwæðen tō þīnum mode: 'Nelle wyt nǣfre hēr þā þēostru þǣre nihte onscunian, ǣr wit magon þā sunnan sylfe gesēon.' Ðystlice me ðincð þæt þā ēagan dōn, gyf hȳ onscuniað þǣra sunnan lēohtes þone dǣl þe hī hys geseon magon. Þæt ne mæg furðum þām ǣllra hālestum ēagum gebyrrian þæt hy heonan of þisse weurlde magen gesēon þā sunnan sylfe. Be dām þū miht geþencan þæt þū ne scalt nān seofian, þēah þū ne mage þone wīsdōm myd þīnes mōdes eagum nacodne geseon swilcne swilcne he ys; forðām þū nǣfre þæt ne myhte þā hwīle þū byst on ðām þēostrum þinra sinna. Ac nota þæs wīsdōmes þe þū habbæ, and fagene ðæs dǣles þe þū ongitan magæ, and hīga georne æfter māran. Hé wōt self þæt wīsdōm hwæs þū weorðe byst, hū myclum hē hine þē ēowie. Nis nānwiht wyrse on ðām men, þonne wēne hē þæt hē sī þæs wyrðe

R. Hoc modo posset et iste oculus corporis dicere: Tum tenebras non amabo, cum solem videro. Videtur enim quasi et hoc ad ordinem pertinere, quod longe est secus. Amat enim tenebras, eo quod sanus non est; solem autem nisi sanus videre non potest. Et in eo saepe fallitur animus, ut sanum se putet et sese jacet; et quia nondum videt, veluti jure conqueritur. Novit autem illa pulchritudo quando se ostendat. Ipsa enim medici fungitur munere, meliusque intelligit qui sint sani, quam iidem ipsi qui sanantur. Nos autem quantum emerserimus, videmur nobis videre: quantum autem mersi eramus, et quo progressi fueramus, nec cogitare, nec sentire permittimur, et in comparatione gravioris morbi sanos esse nos credimus. Nonne vides quam veluti securi hesterno die pronuntiaveramus, nulla jam nos peste detineri, nihilque amare nisi sapientiam; caetera vero non nisi propter istam quaerere aut velle? Quam tibi sordidus, quam foedus, quam exsecrabilis, quam horribilis complexus femineus videbatur, quando inter nos de uxoris cupiditate quaesitum est! Certe ista nocte vigilantes, cum rursus eadem nobiscum ageremus, sensisti quam te aliter quam praesumpseras, imaginatae illae blauditiae et amara suavitas titillaverit; longe quidem

[1] *gehæst.*—[3] *ðing.*—[4] *ðing.*—[5] *wyð nǣfre ær.*—[6] *wiht.*—[7] *ǣagon.*—[11] *sylfe geseon.*—[12] *þeaht.*—[14] *myh.*—[15] *þeoðrum.*

þe hē nis. Se lǣca wōt gearror þonne se sēoca hweðer hē hine gelācnian mæg þe ne mæg, oððe hweðer hē hine mæg gelōcnian, þe myd līðum lǣcedōmum þe myd stīðum. Forðām þū ne scealt tō swīðe þē lāðian, nē tō swīðe seofian after āwiht. Ne sint þā ēagan þīnes mōdes æalles swā hāle swā þū wēnst.

A. Swuga, lā swuga! Ne drece mē, nē īc mīne unrōtnesse. Genōh ic habbe elles, þēah ðū hȳ ne æce. Þū hyt sēcst hwillum swā hēa, hwīlum swā dēope, þæt ic ongyte nū þæt ic ne æom swylc swilce ic wēnde, ac mē sceamað nū þæt ic wēnde þæs ðe hyt næs. Genōg sōð þū sǣdest. Se lǣce, þe ic wilnige þæt mē gehēle, hē wōt hū hāla ēagan ic habbe. Hē wōt hwæt hē mē ēawian wile. Hym ic mē befeste, and hys welwylnesse ic mē bebēode. Dō hē swā hē wylle. Tō hym ic clipige þæt hē mȳn mōd ā habbe tō hym. Ne secge ic nǣfre mā þæt ic hāla ǣagan habbe ǣr ic þone wīsdōme selfne gesēo.

G. Nāt ic þē nānne betran rēd þonne þū ǣr cwēde. Ac lǣt bēon þone wōp and þā unrōtnesse, and bēo gemetlice blīðe. Þū wēre ǣr tō ungemetlice unrōt, forðām sēo unrōtnes derað ēgðer ge mōd ge lichaman.

A. Þū woldest gemetigan mȳnne wōp and mȳnne unrōtnesse, and ic ne ongyte nān gemet mȳnra yrmða and

longe minus quam solet, sed item longe aliter quam putaveras; ut sic tibi secretissimus ille medicus utrumque demonstraret, et unde cura ejus evaseris, et quid curandum remaneat.

A. Tace, obsecro, tace. Quid crucias? quid tantum fodis alteque descendis? Jam flere non duro, jamjam nihil promitto, nihil praesumo, ne me de istis rebus interroges. Certe dicis quod ille ipse quem videre ardeo, noverit quando sim sanus; faciat quod placet: quando placet sese ostendat; jam me totum ejus clementiae curaeque committo. Semel de illo credidi quod sic erga se affectos sublevare non cesset. Ego nihil de mea sanitate, nisi cum illam pulchritudinem videro, pronuntiabo.

R. Prorsus nihil aliud facias. Sed jam cohibe te a lacrymis, et stringe animum. Multum omnino flevisti, et hoc omnino morbus iste pectoris tui graviter accipit.

A. Modum vis habere lacrymas meas, cum miseriae meae modum

[1] *gearnor.*—[5] *afwer riht.*—[7] *suwuga.*—[15] *moð.*—[18] *reð.*

ungelympa. Đū hætst me forlætan þa unrotnesse, ðy læst ic āwðer oððe on mode oððe on lichaman þy mettrumra sī; and ic ne ongyte nane trimðe ne on mode ne on lichaman, ac æom ful nāh ormod. Ac ic þe halsige, gyf ðu on ænigne wīsan mage, þæt þu mē lǣde on sumne scyrtran wæg, sume dǣle nǣar þām leohte ðæs andgyttes þe ic lange wilnode, and gīet ne myhte tō cuman uncuð; þǣah me syððan scamige þæt ic eft hāwige wið ðāra ðeostra þe ic ær wilnode tō forlætanne, gyf ic ā genealece ðam leohte.

G. Uton ændian þās bōc nū hær rihte and secgen on ōðræ bēc scyrtran wæg gyf wet magen.

A. Næse, la nese; uton ne forlætan gyet ðas boc ær ic sweotolor ongytan magæ þæt þæt wit embe sint.

G. Me þincð þæt ic scyle swā dōn swā þu me bytst. Sum þing me tīht on þæt, ic nat hwæt, būte ic wene þæt hyt sī se God þe ðū æfter spurast.

A. Sī ðām þanc ðe þe manað, and ǣac þe, gyf þū hym hære. Lǣd mē þider þū wylle; ic þē folige gyf ic mæg.

G. Mē ðincð þæt ðille gyt witan þæt ylce þæt þu ær woldest be Gode and be þīnre sāwle.

non videam? aut valetudinem corporis considerare me jubes, cum ego ipse tabe confectus sim? Sed, quaeso te, si quid in me vales, ut me tentes per aliqua compendia ducere, ut vel vicinitate nonnulla lucis illius, quam, si quid profeci, tolerare jam possum, pigeat oculos referre ad illas tenebras, quas reliqui; si tamen relictae dicendae sunt, quae caecitati meae adhuc blandiri audent.

A. Concludamus, si placet, hoc primum volumen, ut jam in secundo aliquam, quae commoda occurrerit, aggrediamur viam. Non enim huic affectioni tuae a moderata exercitatione cessandum est.

A. Non sinam omnino concludi hunc libellum, nisi mihi modicum quo intentus sim de vicinia lucis aperueris.

R. Gerit tibi ille medicus morem. Nam nescio quis me quo te ducam fulgor invitat et tangit. Itaque accipe intentus.

A. Duc, oro te, ac rape quo vis.

R. Animam te certe dicis, et Deum velle cognoscere?

[1] *hæst.*—[4] *on mod.*—[5] *þu þ ðu me læde.*—[6] *lohte.*—[8] After *ær wilnode* the MS. repeats the passage beginning with *and giet* (l. 7) and closing with *wilnode* (l. 8).—[10] *ær hrihte.*—[11] *ðarœ.*—[14] *byst.*

A. Gēa, þæs ānnes mē lyst.

G. Wilnast þū āwiht māran? Ne wilnast þū sōðfestnesse tō witanne?

A. Hū mæg ic būtan sōðfestnesse āwiht sōðes witan, oððe hwæt wilt þū secgan hwæt God sī būtan sōðfestnesse? Forðām wē gehȳrað rēden on ðām godspelle þæt Crīst cwæde þæt hē wēre weig and soðfestnes and lȳf.

G. Riht þū segest; ac ic wolde witan hweðer þē þince þæt hyt æall ān sī — sōð and sōðfestnesse.

A. Twā ðing, mē ðincð, þæt hī sīen swā-swā twā ðing sint: ōðer is wīsdōm, ōðer is þæt þæt þēr wīs byð; and eft be clennesse: ōðer byð clennes, ōðer þæt þæt clēnne byð.

G. Hweðer ðincð þē þonne betre, þe ðæt sōð, þe sēo sōðfestnes?

A. Sōðfestnes; forðām æall þætte sōð byð, byð of sōðfestnesse sōð; and ælc þāra þe clēnne byð, byð for clennesse clēne; and sē þe wīs byð, hē byð for wȳsdōme wīs.

G. Gode þanc þæt þū hyt swā wel ongitst. Ac ic wolde witan hwæs þū wēne, gyf wis man dēad wurde,

A. Hoc est totum negotium meum.

R. Nihilne amplius?

A. Nihil prorsus.

R. Quid? veritatem non vis comprehendere?

A. Quasi vero possim haec nisi per illam cognoscere?

R. Ergo prius ipsa cognoscenda est, per quam possunt illa cognosci.

A. Nihil abnuo.

R. Primo itaque illud videamus, cum duo verba sint veritas et verum, utrum tibi etiam res duae istis verbis significari, an una videatur.

A. Duae res videntur. Nam, ut aliud est castitas, aliud castum, et multa in hunc modum; ita credo aliud esse veritatem, et aliud quod vērum dicitur.

R. Quod horum duorum putas esse praestantius!

A. Veritatem opinor. Non enim casto castitas, sed castitate fit castum; ita etiam, si quid verum est, veritate utique verum est.

R. Quid? cum castus aliquis moritur, censes mori etiam castitatem?

[2] *maram.* — [4] *soðfesnesse.* — [7] *soðfasnes.* — [9] *soðfesnesse.* — [10] *ðincg.* — [11] *ðincð; byd*; so also in 12 and 13, and twice each in 14, 15 and 16. — [15] *soðfesnes.*

hweðer wīsdōm þonne dead wurde; oððe æft, gyf clene man dēad wēre, hweðer clennesse þonne dēad were; oððe gyf sōðfæst man dead wēre, hweðer soð þonne dead were.

A. Nese, lā nese; nē mæg þæt nā gewurðan.

G. Wel þū hyt ongytst. Ac ic wolde witan hwæðer þū wēne þæt se wisdōm þonne gelænde, oððe sēo clennes, oððe sēo soðfestnes, ðonne se man gewīte; oððe hwanon heo ær cumen, oððe hwær hy sien, gyf hī sīen; oððe hwæðer hī līchamlice sien þe gāstlice. Forðām þes nis nān tweo þæt ælc þing þæt ys hwærhwugu is.

G. Ælla dēoplicu is sēo acsung, and winsumu tō witanne þām þe hyt witan mæg. Hwæs byð þām wana þe þæt wāt?

A. Nullo modo.

R. Ergo, cum interit aliquid quod verum est, non interit veritas.

A. Quomodo autem interit aliquid verum? Non enim video.

R. Miror te istud quaerere: nonne ante oculos nostros millia rerum videmus interire? Nisi forte putas hanc arborem, aut esse arborem, sed veram non esse, aut certe interire non posse. Quamvis enim non credas sensibus, possisque respondere, ignorare te prorsus utrum arbor sit; tamen illud non negabis, ut opinor, veram esse arborem, si arbor est: non enim hoc sensu, sed intelligentia judicatur. Si enim falsa arbor est, non est arbor; si autem arbor est, vera sit necesse est.

A. Concedo istud.

R. Quid illud alterum? nonne concedis hoc genus rerum esse arborem, quod nascatur et interat?

A. Negare non possum.

R. Concluditur ergo aliquid quod verum sit, interire.

A. Non contravenio.

R. Quid illud? nonne tibi videtur intereuntibus rebus veris veritatem non interire, ut non mori casto mortuo castitatem?

A. Jam et hoc concedo, et magnopere quid moliaris, exspecto.

R. Ergo attende.

A. Isthic sum.

R. Verane tibi videtur ista sententia: Quidquid est, alicubi esse cogitur?

A. Nihil me sic ducit ad consentiendum.

[3] *seoðfæst.*—[4] *gewurðam.*—[6] *si wisdom.*—[9] *man nan.*—[10] *ælc þincy þara hys.*—[11] *depplicu.*

G. Hweðer þū mæge tōcnāwan þone rihtwīsan and þone unrihtwīsan?

A. Gēa, be sumum dǣle; nes þǣah swā-swā ic wolde. Ac mē lystæ witan þæt þū ǣr ācsodest.

G. Ic wundrige hwȳ þū hæbbe swā ræðe forgitan þæt ðū nū lȳtle ǣr andætta wēre þæt þū wisse. Hū ne cwæd þū ǣr þæt þū wysse þæt sēo sōðfestness ā wēre, þǣah se sōðfesta gewīte? And nū [þū] cwȳst, 'gyf hēo sī'.

A. Þæt ylce ic secge gȳt, þæt ic wāt þæt hēo byð, þǣah se sōðfasta gewitte.

G. Eall þat byð sōð, þætte byð þā hwīle þe hyt byð; ac þæt þū sōðfestnes hætst, þæt ys God. Hē wæs ā, and ā byð undēadlic and ǣce. Se God hæfð ealle creftas on hym gesunde and ful medeme. Sē hæft gesceapena twā ǣca gesceafta, þæt sint engelas and manna sāuwela, þām he sealde sumne dǣl ecra gyfa, swilcra swilce nū wīsdōm is, and rihtwīsnes, and ōðre manega þe ūs lang ðincð tō rīmanne. Engelum hē gefð be heora andefne, and manna

R. Fateris autem esse veritatem?

A. Fateor.

R. Ergo ubi sit, necesse est quaeramus; non est enim in loco, nisi forte aut esse in loco aliquid aliud praeter corpus, aut veritatem corpus esse arbitraris.

A. Nihil horum puto.

R. Ubinam igitur illam esse credis? Non enim nusquam est quam esse concedimus.

A. Si scirem ubi esset, nihil fortasse amplius quaererem.

R. Saltem ubi non sit, potes cognoscere?

A. Si commemores, fortasse potero.

R. Non est certe in rebus mortalibus. Quidquid enim est, in aliquo non potest manere, si non maneat illud in quo est; manere autem, etiam rebus veris intereuntibus, veritatem paulo ante concessum est. Non igitur est veritas in rebus mortalibus. Est autem veritas, et non est nusquam. Sunt igitur res immortales. Nihil autem verum in quo veritas non est. Conficitur itaque non esse vera, nisi quae sunt immortalia. Et omnis falsa arbor, non est arbor, et falsum lignum non

[5] *hwu; forhitan.*—[6] *cwæde.*—[9] *byd;* so three times in 11, and once in 13.—[12] *i—hys,* a *c* having been erased between *i* and *h.*—[16] *scealde.*—[17] *oðne.*—[18] *gef.*

sāulum he gyfð ælcre be hyre andefne swilca gyfa. Ða swilcan gifa hī ne þurfon nǣfre forlǣtan, forðām heo bēoð ēca, and hē gyfð eac mannum mænega and mislicum gooda gifa on þissa wurlda, þēah hī eca ne sīen. Hī beoð þeah stælwyrða þā hwīle þe we on þisse wurlde bēoð. Hwæðer ðū gīt ongyte þæt sāwla beoð undeadlice? Gif ðū hyt ongitten hæbbe, ne hel hyt me, ac beo hys geðafa. Gyf hyt ælles hwæt sī, sege mē þæt.

A. Gode þanc þæs dǣles þe ic wōt. Ic wille þis nū smeigan and haldan swā ic geornost mæg, and gyf mē æt ēnugum þingum twēonað, þonne cȳðe ic hyt þe sōna.

G. [Gelȳf] gefæstlice Gode, and befeste þe hālne Gode, and nā wilna na tō swīðe þīnes āgnes willan ofer hys; ac bēo hys mann, næs þīn āgen; and beo geðafa þæt þū ǣart hys þeowa. Þonne āhæfð hē þē forðām simle nēar hym and nēar, and ne lǣt þē nānwiht wiðerweardes bēon. Gyf hē þeah geþafað þæt þē āwiht wiðerweardes becymð, þonne byð þæt for þīnre þearfe, þeah þū hyt ongytan ne cunne.

A. Þæt ic gehȳre and þæs ic gelife, and þisse lǣre ic wille fulgan swā-swā ic fyrmæst mæg, and þes God

est lignum, et falsum argentum non est argentum, et omnino quidquid falsum est, non est. Omne autem quod verum non est, falsum est. Nulla igitur recte dicuntur esse, nisi immortalia. Hanc tu tecum ratiunculam diligenter considera, ne quid tibi concedendum non est videatur. Si enim rata est, totum negotium pene confecimus, quod in alio fortasse libro melius apparebit.

A. Habeo gratiam, et ista mecum atque adeo tecum, quando in silentio sumus, diligenter cauteque tractabo, si nullae se tenebrae immittant, suique etiam, quod vehementer formido, mihi faciant delectationem.

R. Constanter Deo crede, eique te totum committe quantum potes. Noli esse velle quasi proprius et in tua potestate; sed ejus clementissimi et utilissimi Domini te servum esse profitere. Ita enim te ad se sublevare non desinet, nihilque tibi evenire permittet, nisi quod tibi prosit, etiam si nescias.

A. Audio, credo, et quantum possum obtempero; plurimumque

[5] *on on.*—[12] *beste.*—[15] *smile.*

byddan þæt ic hyt gefremman mage, swā þū mē gefirn ær lærdest; lær mē nū gyf þū wille.

G. Dō þæt mē ærest and secge mē eft, siððan þū þis āsmāead hæbbe hwæt þē þisses līcie, and gif þē be ængum þissa þinga āwiht twēoge, þonne secge þū mē þæt.

Hēr endiað þā blōstman þære forman bōcum.

ipsum deprecor, ut plurimum possim, nisi quid forte amplius a me desideras.

R. Bene habet interim, facies postea quidquid jam visus ipse praeceperit.

[2] *lær me me gyf wille þu wille.*—[3] *siððam.*—[4] *hæwet.*—[6] *er*, but space left for *H.*

BOOK II.

Hēr onginð sēo gadorung þǣre blōstmena þǣre æftran bēc.

A. Ealā! lange wǽron wit nū ǣmettige, þæt wit ne spyredon æfter ðam þe þū mē ǣr gehēte.

G. Uton gebetan hyt; uton fōn on oðre bōc forewearde.

A. Uton þæs.

G. Uton gelȳfan þæt God sı on uncrum fultume.

A. Georne wolde ic þæt wit hys gelȳfdun, gyf ic gewealdāhte. Ac mē þincð þæt se gelēafa ne sı on uncrum onwealde, þē mēþe þætte wit þǣr sēcað, būton hine God unc forgyfe.

G. Ægðer ge se gelēafa ge ǽalle ðā good þe [wē] hæbban scelon. Forðī ic nāt hwæt wit ǽalles dōn magon būton hys fultume. Ic þē lǽre þēah þæt þū hyt ongynne. Gebide þē fǽawum wurdum swā þū inweardlicost mage, and wilna þæs þe þē mest nēod ys and sı.

[*A.*] Đā cwæð ic: 'Drihten, Drihten, þū þe simle unāwendenlic wunast, forgyf mē ðā twā ðing þe ic simle wilnode,—þæt is, þæt ic mage þē ongitan and mē selfne.' Nū ic hæbbe gedon swā þū mē lǽrdest; nu ic hæbbe gebeden.

LIBER SECUNDUS.

A. Satis intermissum est opus nostrum, et impatiens est amor, nec lacrymis modus fit, nisi amori detur quod amatur: quare, aggrediamur librum secundum.

R. Aggrediamur.

A. Credamus Deum affuturum.

R. Credamus sane, si vel hoc in potestate nostra est.

A. Potestas nostra ipse est.

R. Itaque ora brevissime ac perfectissime, quantum potes.

A. Deus semper idem, noverim me, noverim te. Oratum est.

[1] *er.*—[2] *wiht.*—[8] *hahte.*—[9] *þe me þe þ þe.*—[12] *don magon don.*—[15] *neod hys.*—[16] *smile.*—[17] *ðincg; smile.*

G. Nū ic gehīre hwæt ðū woldest witan. Ac ic wolde witan ærest æt þē hwæðer þū wisse būton tweon hweðer ðū wēre þe nære; oððe hweðer [þū] libbe þe ne libbe.

A. Þā [sint] twā þing þæt ic gewislice wite.

G. Hwæs wilnast þū mā tō witanne?

A. Hwæðer ic undēadlic sī.

G. Ic gehȳre þæt þū woldest ǣalne wæg lybban.

A. Þæs ic æom geðafa.

G. Wōst þū þonne genōh gif ic gedō þæt þu þæt wōst þæt þū mōst simle lybban?

A. Þæt is swīðe good gȳtsung; sege þēah hwet [ic] þē æfter ācsode: hwæðer ic ā lybbende wēre; and siððan ic wolde witan hwæðer ic, æfter þæs lȳchoman gedale and

R. Tu qui vis te nosse, scis esse te?
A. Scio.
R. Unde scis?
A. Nescio.
R. Simplicem te sentis, anne multiplicem?
A. Nescio.
R. Moveri te scis?
A. Nescio.
R. Cogitare de scis?
A. Scio.
R. Ergo verum est cogitare te.
A. Verum.
R. Immortalem te esse scis?
A. Nescio.
R. Horum omnium quae te nescire dixisti, quid scire prius mavis?
A. Utrum immortalis sim.
R. Vivere igitur amas?
A. Fateor.
R. Quid, cum te immortalem esse didiceris? satisne erit?
A. Erit id quidem magnum, sed id mihi parum.
R. Hoc tamen quod parum est quantum gaudebis?
A. Plurimum.
R. Nihil jam flebis?
A. Nihil omnino.
R. Quid, si ipsa vita talis esse inveniatur, ut in ea tibi nihil amplius quam nosti, nosse liceat? temperabis a lacrymis?

[4] *pincg.*—[10] *smile.*

þære sāwle, a māre wisse ðonne ic nū wot æalles þæs þe ic nū lange wilnode tō witanne; forðam ic ne mæg nanwiht ongytan bætre on men þonne he wite, and nānwiht wyrse ðonne hē nyte.

G. Nū ic wōt æall hwæt þū woldest: ān is, þu woldest bēon; ōðer, þæt þū woldest lybban; ðridde, þæt þū woldest witan. And ic wat æac for hwī þu ða þrēo þing woldest: forðam þu woldest bēon þe þu woldest lybban, and forði [þu] woldest lybban þe þū woldest witan. And ðā þreo ðing ic gehūre þæt þu nū gewislice wast: ðū wāst þat þū æart, and ðū wost þæt þū lifast, and æac þū wōst þæt þu hwæthwugu wāst, þeah eall [þū] nyte þæt ðū witan woldest.

A. Þæt is sōð. Þā þrēo ðing ic wāt and þā ðreo ðing ic wolde: forðī ic wolde bēon, þī ic wolde lybban. Hwæt

A. Imo tantum flebo ut vita nulla sit.

R. Non igitur vivere propter ipsum vivere amas, sed propter scire.

A. Cedo conclusioni.

R. Quid, si eadem ipsa rerum scientia miserum faciat?

A. Nullo id quidem pacto fieri posse credo. Sed si ita est, nemo esse beatus potest; non enim nunc aliunde sum miser, nisi rerum ignorantia. Quod si et rerum scientia miserum facit, sempiterna miseria est.

R. Jam video totum quod cupis. Nam, quoniam neminem scientia miserum esse credis, ex quo probabile est ut intelligentia efficiat beatum; beatus autem nemo nisi vivens, et nemo vivit qui non est: esse vis, vivere et intelligere; sed esse ut vivas, vivere ut intelligas. Ergo esse te scis, vivere te scis, intelligere te scis. Sed utrum ista semper futura sint, an nihil horum futurum sit, an maneat aliquid semper, et aliquid intercidat, an minui et augeri haec possint, cum omnia mansura sint, nosse vis.

A. Ita est.

R. Si igitur probaverimus semper nos victuros, sequetur etiam semper futuros.

A. Sequetur.

R. Restabit quaerere de intelligendo.

End of Cap. I, Book II, of Augustine's *Soliloquiorum*, Migne's *Patrologia Latina*, Vol. 31.

[After this point the Old English Version by Alfred so far departs from the Latin that it cannot be called a translation. For sources of

[8] *nanwith wyrse.* — [7] *þincg.* — [9] *lybban þu lyban.* — [10] *wast það.* — [11] *lufast and æac þ wost.*

rōhte ic hwæðer ic wēre, gyf ic ne lyfde? Oððe hwæt rōhte ic þæs lȳfes, gyf ic nāwiht nyste?

G. Nū ic gehȳre þæt þū lufast æall þæt ðū lufast for ðām þrīm ðingum, and ic ongyte æac hwilce þāra þrēora ðinga þū swīðost lufast. Ðū lufast þæt þæt þū sī forðām ðū woldest libban, and forðām þū woldest libban þe þū woldest witan. Þī ic ongyte þæt ðū lufast þone wīsdōm ofer æalle ōðre þing. Þæt, mē ðincð, sēo ðīn hēhste good and æac þīn God.

A. Sōð ðū mē sægest. Hwæt is se hēhsta wȳsdōm æalles būton þæt hēhste good? Oððe hwæt is þæt hēhste good būton þæt ælc man on þisse wurlde swā miclum lufað God swā hē wīsdōm lufað,—sam hē hine miclum lufige, sam hē hine lȳtlum lufige, sam he hine mydlinga lufige? Be þām dæle hē lufað God þe hē wīsdōm lufað.

G. Genōh rihte þū hyt hæfst ongytan. Ac ic wolde þæt wit fēngen eft þider wit ær wēron. Nū þū wāst þæt þū eart, and ēac wōst þæt ðū leofest, and wāst þæt ðū hwæthwugu wāst, þēah ðū swā micel nyte swā ðū woldest; and fēorðæ ðing þæt ðū woldest æac witan, þæt is, þæt ðū woldest witan hweðer þā ðrēo þing æalle æce wēron ðe nēron; oððe hweðer heora ēnig æce wēræ; oððe, gyf hēo æallu æce wæren, hweðer heora ēnig æfter ðisse weorlde on ðām æcan lyfe āwðer dide werse oððe wanede.

A. Æalle mȳne giornesse ðū hæfst ongyten swīðe rihte.

G. Ymbe hwæt twæost þū nū? Hū nū ne wēre ðū ær geðafa þæt God wēre æce and ælmihtih, and hæfde twā gescēadwīssa and æca gesceaftea gesceapena swā-swā we ær sædon: þæt sint engelas and manna sāula, ðām he hæfð forgifen æca gyfa? Ðā gyfa hī ne ðurfon næfre

the remainder consult Augustine's *Soliloquies*, Bk. II, *Epistle* 147 (*De Videndo Deo*), and *City of God*: Gregory the Great's *Dialogues* and *Morals*; and Jerome's *Commentary on Luke* and the *Vulgate*. All may be found in Migne's *Patrologia Latina*, but for exact references and Comments see the *Notes*. For Alfred's intimation of his sources, consult p. 1, l. 19, of the text.

[4] *hwiclc.*—[6] *libban þe þe woldest witan. Ða cwæð ic. Þi*, etc.—[8] *me ðing.*—[11] *hæwæt.*—[13] *goð.*—[20] *þ is þ þe.*—[25] *æfst.*—[28] *gesceawissa.*

ālætan. Gyf ðū nū þis gemynst and þises gelīfest, ðonne wāst ðū būton twēon þæt þū æart and simle bist and simle lifast and simle hwæthwugu wāst, þēah þū æall nyte þæt ðū witan woldest. Nū þū wāst be ðām þrēom þingum þe ðū æfter ācsodest, þæt is (1) hweðer þū ā wēre; (2) hweðer ðū ā hwæthwugu wisse; (3) hweðer ðū æfter þæs lichaman gedāle and þære sāwle māre wisse þonne ðū nū wāst, þe læsse. Æfter ðām feorðan wit sceolon gȳet spurian, nū þū þā ðrēo wāst, oð ðū æac þæt wite.

A. Swīðe endebyrdlice þū hyt recst, ac ic þē wille secgan get þēah hwæs [ic] þær fæstlice gelȳfe [and] ymb hwæt ic þær gȳt twēoge. Ne getwēoge ic nāwuht be Godes ǣcnesse and be hys ælmihtilnesse, forðām hyt ne meg nū hū ælles bēon be þære drīnnesse and be ðāre ānnesse, ðe būtan fruman wæs and būtan ænde is. Forðī ic ne mæg nā hū ælles gelȳfan, forþām hē swā micla and swā manega, and swā wundorlice gesewena gesceafta gesceapen hæfð; and þām æallum stiorð and hi ælle gemetgað, and oððre hwīle gegiereð myd ðām winsumestum wlitum, ōðre hwīle eft ongiereð and geungewlitegað. He wealt þāra kynninga ðe mæstne ānweald hæbbað þisse myddangeardes, ðā bēoð eallum mannum gelice ācende, and æac ōðrum mannum gelīce sweltað. Þā [hē] læt riċsian ðā hwile þe hē wyle. For swilcum and for manegum swilcum ic nat hū ic twēogan mage hys ǣcnesse; ne æac be ure sāwle līfe ic nū ðon ma nawuht ne twæoge. Ac ic twēoge gȳt be heora ēcnesse, hweðer hī ā lybbende sīen.

G. Ymb hwæt twēost ðu þær? Hū ne sint ælle halga bec ful nēah fulle be undeadlycnesse þære sawle? Ac me þincð nū þæt tō lang æall tō rīmande, and ðē to ælenge tō gehȳranne.

A. Ic hys hæbbe goodne dæl gehȳred, and ic hys eac gelife; ac mē lyste hyt nū bet to witanne þonne to gelȳfanne.

G. Ic wundrige hwī ðū swā swiðe georne and swā gewislic [wilnodest] þæt tō witanne, þætte nēfre nān man of

[2] *smile* (2).—[3] *lufast; smile.*—[9] *æac ð.*—[10] *endebyrlice.*—[16] *mare gâ.*—[20] *weal; lcynninga.*—[21] *anwealð.*—[25] *magon.*—[31] *ælegge.*—[34] *hic.*

ðisse carcerne þises andweardan lȳfes, swā gewislice witan ne myhte swā-swā ðū wilnast, þēah ðe manige gearnodon þæt hī hyt on þis andweardan life sweotolor ongeaton þonne oððre mænege hyt gelȳfden be þisra and be unlēasra manna sægena. Ne mæg nǣfre nān [man] ongitan, ærðāmþe sēo sāwl byð wyð þām lȳchaman gedēled, æall þæt hē witan wolde; ne furðum ðonne gīet ēr dōmes dæge swā sweotole swā hē wolde. And þēah þā hālgan fæderas þe ær ūs wēron swiðe georne wisson be ðām þe ðū ær ācsodest, þæt is, be undēadlicnesse manna sāwla, þæt wæs swīðe sweotol on þām þæt hī nānwiht ne twēodon, ðonne hȳ swīðost forsāwen þis andwearde lȳf ... gedēlde wurden; and hū hī mēst wīta geþolodon on þisse weorlde, þæt hi æft hæfdon þi māre mēde on ðām ǣcan life. Þurh swylcra manna gesewenan sculon [we] gefan, ðā wē hyt swā sweotolo ongytan ne magon swā-swā hī meahton; and þeah be þǣre undēadlicnesse þēre sāwle, gyf ðū hys gēt geðafa ne eart, ic gedō þæt ðū hyt ongytst and ic gedō ǣac þæt ðē sceamað þæt ðū hyt swā late ongeate.

A. Dō, lā dō; gedō þæt mē scamige forðī.

G. Hwæt! ic wāt þæt ðu hefst ðone hlāford nū tōdæg ðe þū trēowast æt elcum þingum bet þonne þē silfum; and swā hefð ēac manig esne ðāra þe unricran hlāford hefð þonne ðū hefst; and ic wāt þæt þū hæfst ǣac manige freond þāra þe ðū genoh wel truwast, þeah ðū him ealles swā wel ne truige swā [ðu] ðinum hlāforde dest. Hu þincð þe nū gyf se hlāford ðe hwilc spel segð þāra ðe þū nēfre ær ne geherdest, oððe he þe segð þæt he hwethwugu gesawe þæs þe ðū nefre ne gesāwe? Ðincð þe hweðer þū āwuht æt his segene tweoge, forðām þū hyt self ne gesāwe?

A. Nese, la nese; nis nān to ðām ungelȳfedlic spel, gyf he hyt segð, þæt ic hym ne gelife. Ge furðum manege geþoftan ic hæbbe, gyf hi me hwæt secgað þæt hī selfe gesēwen oððe gehȳrdon, ic hys gelyfe eall swā wel swā ic hit self gesēwe oððe gehȳrde.

[5] *mæga.*—[6] *bid; hi witan wolde.*—[7] *swa hi wolde.*—[11] *tweode.*—[13] *æfedon.*—[15] *þe.*—[17] *ongyst.*—[22] *siluum.*—[24] *æfst.*—[27] *se þam hlaford.*—[29] *ðinc þe hweðer þe.*—

G. Ic gehīre nū þæt ðū gelyfst þīnum hlāforde bet ðonne þē selfum and þinum geferum æmnwel ðe selfum. Þū dēst ēac swīðe rihte and swiðe gerisenlic myd þȳ þæt þū swā gooda treowa wið hī hefst. Ac ic wolde þæt þū mē sēdest hweðer þē ðince Honorius, Þeodorius sunu, wisra oððe unleasera þonne Crist, Godes Sunu.

A. Nese, lā nese; nē nāwer neah! Ac mē þincð unēðe þæt ðū hī tōgædere metst. Honorius is swiðe gōd, þēah his feder betere wēre; he wes swiðe æfest and swīðe rædfast and swiðe rihte mīnes hlāfordes kynnes; and swā is se [ðe] gȳt lifað. Hī ic wille wyrðian swā-swā man worldhlāford sceal, and þe ōðre ðe þū ēr embe sprece, swā-swā heora hlāfordes and swā man þone kyng sceal, þe byð Kyng ealra kynga, and ealra gesceafta scypend and wealdend.

G. Nū ic gehȳre þæt þē līcað se almihtiga God bet þonne Þeodorius, and Crīst, Godes Sunu, bet ðonne Honorius, Þeodorius sunu. Ne lēa ic þē nā þæt þū ægðer lufige, ac ic ðē lere þæt þū lufige þā hēaran hlāfordes swīðor, forðām hī witan eall þæt hī willað, and magon eall þæt hī willað.

A. Eall hit is sōð þæt ðu segst. Ealles þæs ic gelȳfe.

G. Nū ic gehȳre þæt ðū trūwast þām hēaran hlāforde bet. Ac ic wolde witan hweðer ðe þūhte þæt þās þīne wurldhlāfordes hefden wīsran ðegnas and unleaseran þonne ðā hēran hlāfordas hæfdan. Truwast ðū nū þe selfum and þīnum geferum bet þonne ðām apostolum, þe weron Crīstes selfes ðegnas? oððe þām hēhfederum? oððe þām wītgum, þe God self ðurh hī spec tō hys folce þæt þæt hē woldc?

A. Nese, lā nese; ne trūige ic na ūs swā wel, nē nāwer nēah swā þām.

G. Hwet sprec God þonne oftor, oððe hwæt sede he sōðlicor þurh hys wītgan hys folce þonne be sāwlen undeadlicnesse? Oððe hwet sēdon þā apostolos and ealle hālige federas gif hī ne sædon ymbe sawla æccnesse and imbe heora undeadlicnesse? Oððe hwæt mænde Crīst, þa [hē] cwæð on hys godspelle: 'Þā unrihtwīsan farað on æce

[2] *æmnwel and.* — [4] *twreowa wit.* — [9] *is feder.* — [11] *þær; lufad.* — [13] *Kync ealra kcynga.* — [16] *Þeodisius.* — [21] *cearan.* — [27] *ðurht.* — [31] *þurht.* — [31] *undeaðlicnesse.*

wītu and þā rihtwīsan on æce līfe?' Nū þū gehērst hwæs Crīst cwæð and hys þegnas; and ic gehērde ær þæt þū nāwuht ne twēodast ymbe Honorius segene and hys þegna: hwī twēost ðū þonne ymbe Crīstes, Godes Sunu, and ymbe hēra þegena sæcgena þe hȳ selfe tō sprēcon? Þā ūs sēdon mā þyllicra worda þonne wē ārīman magen, and myd manegum bȳsnum and tācnum hyt ūs sǣdon. Hwȳ ne myhte þū ðonne þām æallum gelȳfan and cwæde ær þæt þū wēre heora mann?

A. Swā ic cwæde and gīet cwæðe þæt ic ðām gelȳfe, and ǣac geara wāt þæt hyt æall sōð is þæt ūs God āwðer oððe þurh hyne silfne oððe þurh hȳ sēde; forðām þāra byra ys mā on hālgan bōcum þonne ēfre [ic] ārīman mage. Forðī mē sceamað nū þæt ic ǣfre ymbe þæt twēode, and ic eom geðafa þæt ic eom swīðe rihte oferstēled, and ic bēo ealne weig micle gefegenra þonne ðū mē myd þillicum ofærstælest þonne ic ǣfre wǣre þonne ic ōðerne man oferstælde. Æall þis ic wiste þēah ær, ac ic hyt forgeat; swā ic ondrēde ǣac þæt ic ðis dō. Ic wāt ǣac þæt ic hyt hæfde swā clēne forgetten, þæt ic hyt nǣfre eft ne ofmunde, þǣr ðū mē þȳ sweotoloran bȳsena ne sede, ǣgðer ge be mīnum hlāforde ge be manegum bīspellum.

G. Ic wundrige hwī ðū ēfre þæs wēnan mahte be mannum sāwlum þæt hȳ nǣran ǣcan, forðām ðū genōh geare wistest þæt hyt is sēo ealra hēhsta and sēo sēleste Godes gesceafta; and ðū wāst ǣac genōh geare þæt hē nane gesceafta ne forlet eallunga gewītan swā þæt hȳ tō nāwuihte weorðe, ne furðum þā ealra unweorðlicostan. Ac hē gewlitegað and gegerað æalle gesceafta, and æft ungewliteað and ungerað, and æft edniowað. Swā wrixliað ealle genu þæt hy farað, and instepe æft cumað, and weorðað eft to ðām ylcan wlite and tō þǣre ylcan winsumnesse manna bearnum, þe wǣron ǣrþamðe Adam gesingode. Nū ðū miht geheran þæt nan gesceaft swa clēne on wæg ne gewīt, þæt hē æft ne cume, ne swā clǣne ne forwyrð þæt

[6] *weorda.*—[7] *us sæd don.*—[10] *giet and.*—[11] *goð.*—[12] *purht; þurhte.*—[19] MS. has in parentheses between *hyt* and *hæfde* the words *nǣfre æft ne.*—[25] *wistes.*—[35] *hi æft.*

hē tō hwanhwugu ne weorðe. Ac hwī wǣnst þū þonne, nu þā wācestan gesceafta eallunga ne gewītað, þæt sēoleste gescaft myd ealle gewīte?

A. Ealā! ic eom myd earmlicre ofergiotolnesse ofseten, þæt ic hyt ne myhte gemunan swā cuð swā hyt me ǣr wæs. Mē ðincð nu ðat þū hyt mē hefdest genōh swætele gerealit be þisse ānre bysena, þēah þu mē nāne mā ne sēdest.

G. Sēc nū on ðē selfum ðā bȳsena and þā tācnu, and þu [mealit] gearu witan þe ðu ǣr woldest witan þæt ic ðē rehte be ðām uttran bȳsinum. Acsa ðin āgen mōd for hwī hyt swā willen sī and swā geornful to witanne þætte ǣr wæs, ǣr ðū ācenned wēre, oðde furðum þin yldra fæder geboren wēre; and ǣacsa hyt ēac for hwī hyt wite þæt hym nū geandweard is and hyt ælce dæge gesihð and gehȳrð; oðde hwȳ hyt wilnige tō wittanne þæt ðe efter ūs gewurðan sceal. Þonne wēne ic þæt hyt wille þē andweardan, gif hyt gesceadwīs is, and cwæðan þæt hit forðī wilnige þæt tō witanne þæt ǣr ūs wes, forðī hit simle wǣre syððan God þone forman man gesceapen hafde; and hyt forðī fundige wið þæs þe hyt ǣr wēre, þæt tō witanne þæt hyt ǣr wiste, þēah hyt nū myd þǣre byrðene þæs līchaman gehefegod sīo, þæt hyt þæt witan ne mage, þæt hyt ǣr wiste. And ic wene þæt hyt wille cweðan tō þē þæt hyt forðī þæt wite, þæt hyt ǣr hǣr gesihð and gehȳrð, forðī hyt hēr is on ðisse weurulde; and ic wēne ǣac þæt [hyt] wille cweðan þat hyt forðī wilnige tō witanne þætte æfter ūrum dagum geweorðan sceal, forðām hyt wāt þæt hyt ā bēon sceal.

A. Mē ðincð nū þæt þū hæbbe genōh swetole gesǣd þæt ælces mannes sāwl nu sī, and ā beo, and ā were syððan God ǣrest þone forman man gescōp.

G. Nis hyt nān tweo þæt sāwla bēoð undēadlice. Gelēf þīnre āgenre gesceadwīsnesse and gelȳf Crīste, Godes Sunu, and gelȳf eallum hys hālgum, forðām hī wēron swiðe unlease gewitan, and gelȳf þinre āgenre sāwle, þe ðē ealne

[1] *hi to.*—[6] *ðað þu.*—[7] *þeað.*—[9] *þone.*—[18] *smmle.*—[19] *gesceape afde.*—[26] *cneðan það.*—[27] *hy.*—[31] *gespcop.*—[33] *gesceadwisnesses.*—[35] *agenne.*

weig segð þurh hyre gescēadwīsnesse þæt hēo sī on ðē; sēo segð ǣac þæt hēo sī ǣce, forðām hēo wilnað ǣcra þinga. Nis hēo nā swā dysigra gesceafta þæt hēo wolde sēcan þæt hēo findan ne meahte, oððe wilnige þæs ðe hēo ne āhte, nē hyre tō ne gebyrede. Forlæt nū þonne unrihtan twēon. Genōh sweotol hyt is þæt ðū eart ǣce and ā byst.

A. Þæt ic gehēre and þæt ic gelȳfe and geara wōt, and ic eom þæs swā gefagen swā ic nǣfre næs nānes þinges swā gefagen. Nū ic gehȳre þæt mīn sāwel is ǣcu and ā lifað, and eall þæt mīn mōd and mīn gescādwīsnesse goodra crefta gegadrad þæt mōd þā simle hæfð. And ic gehēre ǣac þæt mīn gewit is ǣce. Ac mē lyste gȳt witan be ðām gewitte þæt ic ǣr ācsode: hweðer hyt æfter þæs līchaman gedāle and þāre sāwle wēoxe, þe wanede, þe hyt swā on stǣle stōde, þe hyt swā dyde swā hyt hēr dēð on þisse weorulde — ōðre hwile wēoxe, ōðre hwīle wanode. Ic wāt nū þæt þæt lȳf ā byð and þæt gewit, ac ic ondrēde þæt hyt bēo on þǣre weorulde swā hyt hēr byð on cildum. Ne wēne ic nā þæt þæt lȳf þǣr bēo būtan gewitte þē mā þe hyt hēr byð on cildum; þonne byð þǣr forlȳtlu wynsumnes æt þām lȳfe.

G. Ic gehēre nū hwæt þū woldest witan, ac ic hyt þē ne mæg myd fǣawum weordum gesecgan. Gyf þū hyt openlice witan wilt, þonne scealt þū hyt sēcan on þǣre bec þe wē hātað *De Videndo Deo.* Sēo bōc is on Englisc gehāten *Be Godes Ansȳne.* Ac bēo nū gōdes mōdes, and smæa þæt þū nū leornodest, and uton butan byddan þonne þæt [hē] unc gefultmige, forðām he gehēt þæt hē wolde fultmian ælcum þāra þe tō hym cleopode and rihtes wilnode; and hē gehēt butan ælcum tweon þæt he ūs getehte æfter þisse weorulde þæt wē meohton ful gewislice witan fulne wisdōm and ful soðfæstnesse; þæt þū meaht gehȳran micle openlicor on þǣre bēc þe ic þe ǣr nemde—*De Videndo Deo.*

Hēr endiað þā blostman þǣre æftran bec þe wē hātað *Soliloquiorum.*

[1] *gesceadwisnesses.* — [2] *hœcra.* — [11] *habban.* — [15] *œr.* — [18] *byt.* — [23] *we ne mæg.* — [25] *di; englicst.* — [27] *leornodes.* — [32] *milcle.* — [31] *œr.*

BOOK III.

Þā cwæð ic: Nū [þu] hefst þa cwydas geendod þe þu of ðisum twām bōcum ālese. and næfst me gyt geandweard be ðām þe ic þē nū niehst acsode, þæt wæs, be minum gewitte. Ic þē ācsodde hweðer hyt. æfter þæs līchaman gedāle and þāre sāwle, wēoxe, þe wanode, þe hyt ægðer dyde swā hyt hær dæð.

G. Hū ne sæde ic þē ār þæt þū hyt sceolt sēcan on þāre bēc þe wit þā ymb sprecon? Leorna þā bōc, þonne findst þū hyt þær.

A. Mē ne onhagað nu þā bōc ealle tō āsmæaganne; ac ic wolde þæt þū mē .... þæt wuldor þara gōdena, þæt heom þince heora silfra wite þe māre, forðām hī noldon be heora fædra lārum þā ylcan are geearnian þā hwile þe hī on þisse weorulde wēron. And þā gōdan geseoð āac heora witu, forðām þæt heom ðince heora āgnu þē māre. Ða yfelan geseoð God, swā-swā se scyldiga man þe byð wið sumne king forweorht; and he gesyhð hine and hys deorlingas, þonne þinceð hym hys wite þe māre. And swā æac þæs kinges dēorlinges geseoð heora wīte, forðām þæt hym ā þinceð heora agenu ār þe mare. Ne sceal þēah nān man wēnan þæt ælla þā þe on helle beoð habban gelīc wite, nē ealle þā þe on heofenum beoð nabbað gelīc wuldor; ac ælc hefð be hys gearnunga, swa wīte, swa wuldor, swæðer hē on byð. Ða gelīcan habbað heom gelīc. Nis þæs æac nā tō wēnanne þæt ealle men hæbben gelīcne wīsdōm on heofenum; ac ælc hæfð be þam andefnum þe hē hær æfter æarnað. Swā ær hē hær swīðor swincð and swīðor giornð wīsdōmes and rihtwīsnesse, swā he hys þær māre hæft, and

[1] *heft; þe þu on.*—[4] *acsodde; þas.*—[6] *ær.*—[12] *nolde.*—[15] *agnum.*—[20] *þ me hym.*—[26] *ær.*

ēac māren āre and māren wuldor. Hwæðer þē nū gæt sī genōh sweotole gesēd be þām wīsdōme and be þāre Godes ansīne?

A. Gea; genōh wel ic gelīfe þæt wē nāne wiuht ne þurfon forlætan þæs wīsdōmes þe wē nū habbað, þēah sēo sāwl and se līchama hȳ gedælan. Ac ic gelȳfe þæt ūre gewit weorðe myd þī swīðe miclum geēced, þēah wē eall witan [ne] magen ær domes dæge þæt þæt [we] witan woldon. Ac ic gelȳfe æfter dōmes dæge þæt us ne bēo nānwiht dyhle, nawðer ne þæs þe on ūrum dagum byð, nē þæs þe ær us wæs, ne þæs þe æfter ūs gewyrð. Þū hæfst mē nū manega bȳsna gereihte, and ic hæbbe sælf gesegen on hālgum bōcum gewritum mā þonne ic āreccan mage, oððe furðum gemunan mage. Þū tēhtest mē ēac swā ungelygena gewittnesse swā ic nān oððer dōn ne mæg, būte ic nēde scall hym gelīfan; forðam gyf [ic] nānre wācran gewitnesse ne gelȳfe, þonne wāt ic swīðe lȳtel oððer nānwiht. Hwæt wāt ic būton þat ic wilnie þæt we be Gode witan swā sweotole swā wē woldon? Ac þæt mōd is mid þām līchaman gehefegod and abysgod, þæt wē ne magon myd þæs mōdes ēagum nān þing gesēon swylc swilc hyt is, ðē mā þe ðū myht hwīlum þāre sunnan scȳman gesēon, þonne þā wolcnan scēotað betweon hyre and þē; and þeah hēo scȳnað swīðe beorhte þēr þer hēo beoð. Ne furðum þeah þēr nan wolcne sī betweon þe and hyre. Þu hy ne myht ful sweotole geseon swilce swilc heo is, forðam þū ne eart ðer þær hēo is; nē þin lichaman þær beon ne mæg, ne þin lychamlican ēagan þēr nawer neah cuman ne magon, ne þer nēah ge gesēon. Ne furðan þone monan, þe us near is, we ne magon geseon swilcne swilc he is. We witon þæt he is brādre ðonne se myddaneard, and þeah ne þincð us hwīlum þe bradder þe an scyld for þære fīrlene. Nu þu hæfst gehyred þæt wē nāðer ne myd þæs modes eagan nanwiht ne magon of þisse weorulde geseon eallunga swa-swā hyt is; ac of ðam dæle þe we hys geseoð we sceolun gelīfan þane del þe wē hys

[4] *þ þe.*—[8] *þ wetan.*—[10] *byd.*—[11] *ær þæs.*—[12] *hæbbe and ic me.*—[13] *areccam.*—[18] *wilnian.*—[19] *þa.*—[21] *ða ma.*—[30] *donne þæs.*—[32] *firle; hæft.*

ne geseoð. Ac ūs ys gehāten butan ælcum tweon swā-swā wē of þisse weorulde weorðað, and seo sāwle of þære carcerne þæs lichaman alētan byð, þæt we witon ælces þinges þe we nū wilniað tō witanne, and micle māre þonne þā ealdan men, þa ealra wissestan on þisse weorulde, witan magen. And efter domes dæge us ys gehāten þæt we moten God geseon openlice, ealne gesēon, swylce swylce he ys, and hyne a syððan cunnan swā georne swa he nu us can. Ne byð ūs nāfre syððan nanes wisdomes wana. Nele he ūs nānwiht helan, sē þe ūs læt hyne selfne cunnan. Ac wē witon ðonne eall þæt wē nu wilniað to witanne, ge æac þæt þæt we nū nā ne wilniað tō witanne. Ealle wē gesēoð God, ge þa þe hēr wyrste beoð ge þā þe hēr beste beoð. Ealle þā gōdan hyne gesēoð, heom tō frōfran and tō gefēan and to āre and [to] eaðnesse and to wuldre; and þa yfelan hyne gesēoð swā ylce swā þā godan, heom þeah tō wite, forðām hy geseoð .... mealte oðde mōsten on þas wurlde, oðde hweðer hy ēnige geminde hefde þāra freonda þe hī beftan. heom lefdon on þisse weorulde.

Ðā answarede hē an his āgnum ingeþancum and cwæð: Hwī wēnst þū þæt þā goodan forðgefarenan habbað fulne frēodōm and eall witon þæt hy witan lyst, ge on þissum andweardan lȳfe, ge on ðām toweardan? Hwi wēnst þū þæt hy nabban nānege munde heora freonda on þisse weorulde, ðe se yfela welega on helle tintregum ondræd hys frēondum þā ylcan witu þe hē gearnod hæfde. Þæt wes sē, ðe Crist sēde on hys godspelle þæt he bede Abraham þæt he sende Lazarus, ðone þearfan, to hym, þæt hē myd hys lȳtlan fingre hym gedripte weteris on þa tungan, and hys þurst myd þi gecēlde. Ðā cwæð Abraham: 'Nese, mīn [sunu]; ac geþenc þæt þu hym forwyrndest ælcra getēsa ðā git becgen on līchaman weron, and þū hefdest

[1] *hys gehaten.*—[3] *gæð þæs; byd þ ge.*—[6] *hys.*—[8] *geseo; he hys.*—[20] *his an.*—[21] *fordgefarenan.*—[22] *is.*—[23] *wi.*—[26] *freodum; gearnoð hæftde.*—[28] *habraham; ladzearus.*—[30] *habraham.*—[31] *min cylnesse.*

ælc good, hē hefde ælc yfel; ne mōt hē þē nū þȳ māre dōn tō getæsan þe ðū þā hym woldest.' Đā cwæð se welega: 'Abraham, nū gyf þæt beon ne mæg, onsend hyne tō mīnum v brōðrum þā sint gīet on eorðan, þēr ic wes, þæt hē him āsecge on hwilcum gewīte ic eom, and hē gelǣre þæt hȳ hī wið þæt warnien þæt hȳ hǣr ne cumen.' Đā cwæð Abraham: 'Nese, næse; hī habbað hāligra fedra bēc myd heom on eorðan. Leorniæn þā on, and gelȳfan þām; gyf hȳ him [ne] gelȳfað, ðonne nē gelȳfað hī nā Lazere, þēah hē cume tō hiom.'

Nū [wē] magon gehȳran, þæt ǣgðer ge ðā goodan forðgefaranan ge þā yfelan witon eall þæt is on þisse weorulde gewyrð, and ēac on þā weorulde þe [hī] on bēoð. Hī witon þane mǣstan dǣl, þēah hȳ hyt eall niton ǣr dōmes dæge, and hī habbað swīðe micle gemynde on þās weorulde heora māga and heora frēonda. And þa gooda helpað dām goodum, and heora ælc ōðrum be ðām dǣle þe hȳ magon. Ac þā goodan nellað heora yflum frēondum ārian, forðām hȳ nellað heora yfeles geswīcan, ðē mā þe Abraham wolde þām welegan ārian þe hē hys ǣgnes kinnes wēre, forðām [hē] ongæt þat hē Gode næs swā cadmōd swā-swa hē myd rihte sceol. Đa yfelan þanne ne magon nāwðer nē heora freondum, nē heom selfum nāne goode, forðām hȳ ǣr on nānre helpe nēron nāðer nē heom sylfum nē heora frēondum. þā þe ǣr heom forðgewitone weron, ðā hȳ on þisse weorulde wēron. Ac hym byð þonne swā-swā þām mannum, þe hēr bēoð on sumes kinges carcerne gebrohte, and magon geseon ælc dæge heora freond, and gealsian be heom þæt þæt hy willað, and ne magon heom þeah nā nāne gōde ne bēon, ne hī hym þē mā, oðde nellað, oðde ne magon. Đæs hæbbað þā yfelan þe māre wīte on þære toweardan weorulde, þe hy witan þā āre and þone wearðscype þāra goodene; and eac þæs þe māre þe hy gemunan ælle þā āre þe hȳ on

[3] *lazarus abraham; hyt þæt.* — [6] *warien.* — [7] *habraham.* — [7] *myd heoma.* — [15] *þæs.* — [16] *freoda.* — [18] *freodum.* — [19] *habraham.* — [20] *weron.* — [21] *þa he goode; cadmod.* — [25] *þam þe.* — [27] *kincges.* — [29] *beod.* — [32] *wearscype.*

þisse weorulde hæfden; and eac þa witon þe þā habbað. þe þone bæftan heom byð on þisse weorulde.

Ða goodan, þonne, ðe fulne freodom habbað, geseoð egðer ge heora freond ge heora fēond, swā-swā her rice man geseoð oft egðer æt sumne ge heora freond ge heora fēond. Gelice hī hy geseoð and gelice hy hī ongytað, þeah hī hī ne lufigen. And æft þā rihtwīsan, syðdan hy of þisse weorulde bēoð, hy gemunan swīðe oft ægðer ge dæs godes ge þæs yfeles, þe hy on ðisse weorulde hæfdon, and fageniað swīðe swīðlice þæt [hy] ne forletan heora Drihtnes willan nāwðer nē on ēðum þingum, ne on renum, þa hwīle þe hī on þisse weorulde weron. Swā-swā sum rīce man on þisse weorulde hym habbe hys dēorlinga sumne fram ādrifen, oðde heora begra unwyllum hym sī fram anyd, and hæbbe ðonne monige wīte and mani ungelimp on hys wrecsīðe, and [he] cume þēah tō þām ylcan hlāforde þe hē ær myd wes, and sī þær micle arlicor þonne he ær wæs. Þonne gemynð he þa ungelimp þe [he] hēr hæfde on hys wrecsīðe, and ne byð þēah nā þe unbliðre. Ac ic silf geseah oðde [gelȳfde] þæt þæt mē unsōðfæstran men sǣdon þonne þā wǣron þe þæt sēdon þæt wit þær ymb sint. Hu ne sceal ic nēde ōðer twegera: oðde sumum men gelīfan, oðde nānum? Me þinceð nū þæt ic wite hwā Romeburh timbrode, and ǣac feala ōðra þinga þe ær ūrum dagum geweordon wæs, þā ic ne mæg ǣalla ārīman. Nat ic no ðī hwā [Rome]burh timbrede þe ic self hyt gesāwe. Ne furðum þæt nāt [ic] hwilces cynnes ic eom, ne hwa mīn feder wæs oðde mōdor, buton be gesegenum. Ic wat þæt mīn fæder mē gestrīende, and mīn modor me gebær. Nāt ic hyt na þȳ þæt ic hyt self gesāwe, ac forðī þe hyt man me sǣde. Ne sēdon hyt mē þeah nane swa sōðfeste men swa ðær weron ðe þæt sēdon þe wit nū lange æfter spyredon, and þēah ic hys gelȳfe.

Þī mē þinceð swīðe dysig man and swīðe unlǣde þe

[2] *þonne bæftam.*—[5] *gefeoð oft.*—[9] *ðas; hædon.*—[11] *drihtnes; eðnum.*—[22] *sumum nī.*—[24] *þincga.*

nele hys andgyt ǽcan þā hwīle þe he on þisse weorulde byð, and simle wīscan and willnian þæt hē mōte cuman tō ðām ǽcan lȳfe þǽr ūs nānwiht ne byð dȳgles.

Hǽr endiað þā cwidas þe Ælfred kining ālæs of þǽre bēc þe wē hātað on .....

[2] *smile;* a word erased between *smile* and *wiscan.*—[4] *ær.*

Notes.

1. 1 Apparently the first letter of *Gaderode* is, in the MS., an ornamental capital, thus denoting the beginning of a chapter, if not a book. Cf. the first facsimile. The omission of the subject is not a sufficient reason for indicating a lost beginning. But possibly the first letter is *I*.

kigclas. Only *C. P.* 297. 1. Cf. New English Dict. under *cudgel*. Junius and Wanley read *rigclas*. Cf. ORSNAFORDA for OKSNAFORDA in the *Jubilee Edition*.

1. 2 *tōla*. Cf. *Bo.* 30. 7; and esp. 40. 5 ff.

1. 4 *be pām dēle*. So 58. 14; *Bo.* 93. 23; 109. 21; *C. P.* 58. 14.

1. 12 *windan*. Probably an allusion to the wicker-work buildings of Alfred's time.

1. 17 *while*. *Wh* only here.

1. 19, 20 Cf. *Introd.*

2. 2 *tō pām*. *To the extent;* so 5. 14.

2. 4 *āre*. Ār being fem., we should expect tō þāre ēcan. For other confusions of gender cf. *ænigne helc*, 32. 14; *ænigne wemnesse*, 36. 14; 49. 4; etc.

2. 13-17 A prayer sublime in its pathos. *gifola*. Suggested by Wülker for MS. *gidfola*. Cf. *Beitr.* IV, p. 108 and see *Bo.* 119. 31.

3. 1-11 Note this skilful transition from his own preface to Augustine's thoughts.

3. 7 *tō forletende*. Present participial form for gerund. So 12. 12; 14. 17; etc.

3. 12 ff. Wülker, *Beitr.* IV, p. 105, uses this as a proof of Alfred's authorship.

4. 8-13 *and . . . onhagie*. Added by Alfred to the original.

4. 20 *Ic . . . ða*. Added by Alfred.

4. 21-14. 9 This elaborate prayer recalls the similar one at the beginning of Augustine's *Confessions*.

5. 13-16 *ac . . . wlitige.* Added by Alfred.

6. 2-4 *Đū . . . becumen.* Free rendering.

6. 7 *hēhstan.* Nom. sing. in *-n*; so 6. 5; 13. 6; etc.

6. 14-15 *þū . . . hrine.* Added.

6. 15 Alfred is fond of such particularizings where the Latin has only general terms; cf. 9. 4, 19; etc.

7. 5-7 Augustine frequently introduces Faith, Hope, and Love so. Cf. his *Handbook on Faith, Hope, and Love, Migne,* 40. 231.

8. 10-11 *and ūs . . . dydon.* Added.

9. 4 *Fæder . . . Gāst.* Added. Note the Trinitarianism; so 9. 10.

9. 10, 11 *Þū . . . Gāst.* Added.

9. 15 *sēo sunne bringð lēohtne dæg,* etc. Cf. *Bo.* 49. 21, 22.

9. 22 *tunglai.* The *i* is likely a scribal error.

9. 23-10. 17 *and eft . . . Godes bebodē.* Here is the first considerable addition by Alfred.

9. 24 *Wrixliað sume,* etc. Cf. *Bo.*

11. 14 Another prominent thought. Cf. 34. 21 ff.; 44. 24 ff.; etc.

11. 21-12. 7 *forðām . . . gebrōhton.* Added.

14. 5 *sile mē oferhȳda.* 'Grant me largeness of spirit.' Cf. *magnanimum* of the Latin. But see *C. P.* 110. 23 and *Bo.* 62. 16. Cf. the list of Virtues in 5-8 with 22. 14-18 and with Dante's *Purgatory.*

14. 14 *Ic woldo.* The only use of the old ending. Cf. 11. 19 and 20, and cweðo, *C. P.* 397. 27.

14. 15-18 *þe . . . mē.* Added.

14. 19-15. 6, *Ic . . . wēre.* Free rendering.

16. 5-6, *Gyf . . . hæfð.* Added.

16. 10, 11 *Hū . . . nȳtenu.* Free rendering.

18. 3-5 *Ac . . . gebringan.* Added.

18. 6, 7 *Gelȳfst . . . mōnan.* Free rendering.

18. 12-15 *nāðer . . . gescēadwīsnesse.* Added.

18. 20-19. 2 *Ic . . . mē.* Free rendering.

20. 7-19 *mē . . . færeld.* Free rendering.

20. 21-23 *ðā . . . twēonige.* Added.

21. 7-9 *atēfred . . . is.* Added.

22. 2 Here a considerable omission of the Latin compensates for the long addition following.

22. 3-26. 5 *For . . . understentst.* Added.

26. 16-27. 1 *God . . . mæge.* Added.

27. 2-29. 16 *Wite . . . lufe.* Free rendering.

27. 4 After *hāwode* a possible corruption of the MS.

29. 4 ff. Cf. Jerome's *Commentary* on 1. Cor. 13, *Migne,* 30. 759.

29. 9 Psalms 119. 96, the only Latin quotation used in this work. Cf. Jerome's *Commentary on the Psalms, Migne,* 26. 1197.

29. 20 [*hlāford*]. Hulme, p. 58, suggests *hæseta* for MS. *ho feut.*

29. 16-31. 27 *Đæt ... byð.* Added.

32. 1-19 *Swīðe ... dōme.* Free rendering.

33. 18-20 *Đāra ... swīðlice.* Added.

35. 6-10 *Ne ... ðearfe.* Added.

35. 17 On *bi bēon,* see Wülfing, § 633.

36. 1-39. 9 *Ne ... þæt.* Free rendering.

38. 5. *tōgecnan.* Hulme suggests an emendation to *tōgefnan.* Cf. Wülfing, § 71, p. 95.

40. 9-11 *gyf ... dyde.* Added.

41. 1-43. 12 *Tōðæcce ... wēre.* Free rendering.

43. 13-19 *Hū ... .. wilnige.* Added.

43. 15 Cf. Prov. 4. 8.

43. 23-44. 27 *Næfð ... summan.* This interesting addition by Alfred is clearly in keeping with a royal author. Cf. the following passages on this point: 39. 20 ff. and 69. 12 ff.; also *Introd.*

45. 16-18 *se ... sæclife.* Cf. this passage with the following from *C. P.*, p. 23. 16-18, as bearing on the common authorship of these two works: 'Nū ic wilnige ðætte ðēos spræce stīge on ðæt ingeðonc ðæs leorneres, sūæ sūæ on sume hlādre. stæpmædum near and near, oððæt hīo fæstlice gestond on ðæm solore ðæs mōdes ðe hi leornige'.

46. 1-5 *Nese ... onhagað.* Free rendering.

46. 10-11 *and ... feht.* Added.

47. 3-49. 9 *Ne ... lēohte.* Free rendering.

47. 14 Cf. Augustine's *Epistle* 92, *Migne*, 33. 318, and his *Sermon*, 78. 6, *Migne* 38. Also cf. John 4. 24, and 1. John 3. 2.

50. 5-7 *oððe ... lȳf.* Added.

50. 7 John 14. 6.

50. 11 *ōðer ... byð.* Added.

50. 18-51. 1 *and ... wurde.* Added.

51. 4-54. 5 *Nese ... þæt.* Free rendering.

52. 14-53. 5 *Sē ... bēoð.* Cf. Augustine's *City of God*, 22. 29. Also cf. *Bo.*

55. 2-57. 12 *Ēala ... woldest.* Free rendering.

55. 3 From this point Alfred's version is an epitome rather than a translation.

59. 20 *wealt.* Wülfing, § 17, reads *wealð.*

63. 29-31 Cf. Augustine on the *Origin of Soul and Body.*

64. 5 ff. Cf. Augustine's *Epistle* 147, and *City of God*, 20. 22; 22. 30.

65. 11 The lost part doubtless contains the response of *G.*, hence the two consecutive speeches of *A.*

65. 10 ff. Cf. Gregory's *Dialogues*, 4. 43, 44.

65. 15 Cf. Jerome's *Commentary on Luke, Migne*, 30. 575.

66. 4 ff. Cf. Augustine's *Epistle* 147, 3. 20; 22. 23; Gregory's *Dialogues*, 4. 33.

67. 25 *ðe.* Here with the force of *since.*

67. 27-68. 10 Jerome's *Vulgate,* Luke 16. 19-31, rather than Gregory's *Dialogues,* 4. 33. Wülker is wrong in citing the latter as a source, since Gregory omits the closing words of the passage.

68. 30 ff. Cf. Gregory's *Morals,* 4. 36; 18. 54; and *Dialogues,* 4. 33.

69. 23 ff. Cf. Augustine's *Epistle* 147, § 5.

69. 34-70. 3. Cf. 1. 15 ff.

70. 5 Wülker, *Beitr.* IV, 119, suggests the following as a possible restoration: [Ladene *De Videndo Deo* and on Englisc be *Godes Ansyne.*]

Glossary.

[The abbreviations used will be readily understood. Unless the number of times a word occurs is given, *etc.* denotes that it occurs frequently. Words not found in the *Boethius* are marked with †.]

A.

ā, adv., *always, ever*: 3. 4; 36. 5; 48. 15; 49. 9; 52. 7, 12 (2); 56. 12; 57. 1; 59. 5, 6, 27; 63. 27, 30 (2); 64. 6, 9, 17; 65. 20; 67. 8.

āberan, sv. 4, *bear, carry*: inf. 1. 5, 7.

ābysgian, wv., *busy, occupy*: 3. sg. ābysgað, 33. 8; opt. 3. sg. ābysige, 36. 4; pp. ābysgod, 66. 20.

ac, conj., *but*: 1. 15 (105 times).

ācennan, wv., *bear, bring forth*: pp. ācende, 59. 22; ācenned, 63. 12.

ācsian, wv., *ask, inquire of*: 1. sg. ācsige, 38. 4; āhsige, 39. 9, 10; 2. sg. ācsast, 15. 1; 36. 15; pret. 1. sg. ācsode, 56. 12; 64. 13; 65. 3; ācsodde (MS. acsoðde), 65. 4; 2. sg. ācsodest, 52. 4; 59. 5; 60. 9; imp. ācsa, 63. 10; æacsa, 63. 13; inf. 23. 3; 24. 10.

ācsung, f., *inquiry, question*: ns. 51. 11.

†ācucian, wv., *quicken, revive*: 3. sg. ācucað, 6. 22.

ādrīfan, sv. 1, *drive away, expel*: imp. ādrīf, 11. 15; pp. ādrifen, 69. 14.

æ, f., *law*: ds. 19. 8; ap. 6. 16.

æac, see ēac.

æaca, see ēaca.

æarnian, see earnian.

†æfest, adj., *righteous, pious*: nsm., 61. 9.

æfre, adv., *ever, at any time*: 21. 2 (11 times); ēfre, 15. 9; 62. 13.

æfter, prep. w. dat., *after*: 30. 24; 33. 16, 17; 36. 15; 38. 6, 7; 41. 19; 43. 10; 45. 23; 47. 17; 55. 3; 56. 13; 59. 6, 8; 63. 26; 64. 13, 30; 65. 4; 66, 9, 11; efter, 39. 20; 63. 15; 67. 6; after, 25. 10; 48. 5 (MS. afwer).

æfter, adv., *after, about*: 15. 1; 26. 2; 27. 4; 39. 18; 49. 16; 56. 12; 59. 5; 69. 32.

æftera, comp. adj., *second, following*: gsf. æftran, 55. 1; 64. 34.

æg, n., *egg*: ds. æge, 20. 14.

ægðer, correl. conj., with ge . . . ge, *both, and*: 1. 14, etc.

ægðer, pron., *both, either, all*: n. 9. 2; g. ægþeres, 2. 15; d. ægðrum, 2. 16; ēgþrum, 28. 15, 16; ip. ægðrum, 21. 14; ap. ægðer, 21. 10, etc.

ælc, adj., pron., *each, every, all*: nsm. 6. 19, 20; 27. 5; 31, 23; 42. 3; 43. 9, 11; 44. 15; 65. 23, 26; 45. 3 (MS. æclc); 68. 17; æalc, 11. 1; ns. 50. 17; nsn. ēlc, 31. 9; ælc, 10. 21; 51. 10 (MS. æcl); nsf. 9. 13, 20; 58. 12; gsm. ælces, 44. 18; 63. 30; gsn. 4. 8; 9. 10; 10. 20; 27. 11; 29. 10; 67. 3; gsf. ælcre, 41. 1; 53. 1; ælcra, 67. 31; ēlcere, 30. 3; dsm. ælcum, 23. 6; 30. 13; 41. 8, 18 (2); 43. 8; 64. 29, 30; 67. 1; dsn. 1. 2, 7; 5. 19; 27. 9; ællcum, 5. 7; ēlcum, 60. 22; asm. ælcne, 1. 8; 2. 7; 16. 17; asn. ælc, 5. 8; 16. 6; 43. 1, 5; 68. 1 (2); asf. ællce, 34. 13; ælce, 42. 16; ism. ælc, 68. 28; ælce, 63. 14; ēlcæ, 26. 16.

ælenge, adj., *tedious*: 59. 31.

ælmihtig, adj., *almighty, all-powerful*: nsm. 26. 10; ælmihtih, 58. 27; wk. almihtiga 61. 15; asf. ælmyhtian, 31. 25.

†ælmihtihnes, f., *omnipotence*: ds. ælmihtihnesse, 59. 13.

†æmanne, adj., *uninhabited, void of*: 4. 8; æmenne, 4. 11.

†æmettig, adj., *empty*: npm. æmettige, 55. 2.

ænig, adj., pron., *any(one)*: nsm. 24. 12; 42. 7; nsf. 25. 17; ns. ēnig, 58. 22, 23; gsm. ēniges (MS. eguiges), 35. 11; 35. 21; gsn. æniges, 13. 13; gsf. ænigre (MS. ænigne), 36. 14; dsm. ænegum, 42. 8; asm. ægne, 22. 1; ænigne, 30. 22; as. ænig, 2. 8; 18. 13; 42. 9; 36. 13 (MS. ægnig); asf. ænigne (!), 32. 14; 49. 4; æni, 34. 22; dpm. ænigum, 37. 8; æng-um, 54. 4; dpn. ēnugum, 53, 11.

ænlic, adj., *excellent, peerless*: asn. 1. 12.

æppel, m., *apple*; *ball*; ds. æpple, 20. 14; np. æpla, 10. 3.

ær, adv., *before*: 2. 23, etc.; ēr, 60. 7; 61. 12; sup. ærest, *first*: 4. 22, etc.

ær, prep. w. dat., *before*: 2. 1, etc.; conj. w. ðām, 12. 9; ærðām, w. opt., 45. 9.

ærendgewrit, n., *letter*: ns. 23. 14.

æt, prep. w. dat., *at, near*: 53. 10; 56. 2; 60. 22, 29; 64. 21; 69. 5; w. acc., 1. 8.

†ætan, wv., *eat*: inf. 17. 16; ger. ætānne, 37. 5.

ætfastan, wv., *fasten*: pret. 3. pl. ætfæstnodon, 21. 19.

†ætsacan, sv. 6, w. gen., *deny*: inf. 34. 5.

æwilm, m., *fount*: ns. 10. 20.

āfastnian, wv., *fasten, make firm*: inf. 23. 1.

āfandian, wv., *test by experience, prove*: pp. āfandud, 32. 7, 8; āfandod, 32. 11.

†afeallan, rv., *fall*: 3. sg. āfealð (MS. asealð), 6. 19.

āgan, anv., *own, possess*: pret. 3. sg. āhte, 64. 4.

āgen, adj., *own*: ns. 7. 19; 53. 14; nsn. 33. 18; nsf. āgene (MS. hagene), 33. 18; āgenu, 65. 20; gsm. āgnes, 53. 13; ægnes, 68. 20; gsf. āgenre, 63. 33, 35 (MS. agenne); dsn. āgnum, 31. 15; āgenum (MS. geagnum), 33. 17; āgnum, 67. 20; ds. 65. 15; asm. āgene (MS. angene), 12. 8; 25. 10; asn. āgen, 63. 10; asf. āgene, 15. 20, etc.

āgiefan, sv. 5, *give up*: imp. āgyf, 12. 9.

†āgȳmian, wv., w. gen., *contemplate*: 1. sg. āgȳme, 25. 16.

āhebban, sv. 6., *exalt*: 3. sg. āhefð, 7. 6; āhæfð, 53. 15.

ālætan, rv., *let go, lose*: inf. 59. 1; ālētan, 33. 7; 42. 16; pp. ālētan, 67. 3.

†ālesan, sv. 5, *cull, gather*: pret. 3. sg. ālæs, 70. 4; opt. pret. 2. sg. ālēse, 65. 2.

ālīefan, wv., *permit*: pp. ālȳfad, 16. 16.

ālīesan, wv., *free from, redeem*: pret. 2. sg. ālȳsdest, 8. 21; opt. 2. sg. ālȳse, 5. 2; imp. ālȳse, 13. 9.

āmærran, wv., *mar, hinder*: opt. pret. 3. pl. āmyrdan; inf. 33. 2; āmirran (MS. amirram), 8. 17; pp. āmyrred, 18. 2.

ān, num. and adj., *one, alone, only*; *a, an*: nsm. 66. 32; 67. 20; as. 50. 9; 57. 5; nsm. wk. āna, 9. 3; 11. 12; 13. 7; nsn. ān, 30. 3; 31. 6; 33. 10; 40. 9; gsm. 44. 20; gs. ānes, 15. 10; ānnes, 50. 1; dsm. ānum, 20. 13; 43. 7, 12; 44. 10; dsf. ānre, 1. 5; 20. 17; 42. 16; 44. 21; 63. 7; asm. āne, 35. 13; ānne, 11. 10; 44. 4; ān, 44. 14; asn. 46. 22.

†anbīdian, wv., *abide*: 1. sg. anbīdie, 30. 27.

ancor, m., *anchor*: ns. ancer, 22. 6; ds. ancre, 22. 5; 30. 1; ap. ancras (MS. amcras), 23. 1; np. anceras, 29. 16; gp. ancra, 23. 7; dp. ancrum, 22. 17; 24. 18.

ancerstreng, m., *cable*: ns. 22. 4; ds. ancerstrengne, 28. 17.

and, conj., *and*: in MS. always written 7; 1. 1, etc.

andefn, f., *proportion*: ds. andefne, 52. 19; 53. 1; dp. andefnum, 65. 26.

andettan, wv., *confess*: 1. sg. andette, 25. 13; 32. 22; 35. 22.

†andætta, wm., *confessor*: bēon andætta, *acknowledge*, 52. 6.

andgit, n., *intellect, reason, mind*: ns. andgyt, 29. 7; angyt, 28. 2, 3, 13 (2); 44. 26; andgit, 45. 1; gs. andgytes, 31. 24; 32. 17; andgyttes, 49. 6; ds. andgytte, 19. 13; angytte, 21. 16; angitte, 4. 19; as. andgyt, 70. 1; angyt, 8. 18; ds. angyttum, 19. 17.

†andgitlic, adj., *intelligible*: nsn. wk. andgitlice, 6. 12; gsn. wk. angitlican, 6. 1.

andswarian, wv., *answer*: 2. sg. andswarast, 39. 3; ger. andsweorianne, 32. 17; pret. 3. sg. answarode, 2. 21; 3. 7; 14. 10; answarede, 67. 20.

andweard, adj., *present, temporal*: gsn. wk. andweardan, 25. 18; 60. 1; dsn. wk. 43. 18, 23; 60. 3; 67. 23; asn. andwearde, 60. 12.

andweorc, n., *matter*: ds. andweorce, 5. 7.

andwyrdan, wv., *answer*: opt. 2. sg. andwyrde, 47. 4; inf. andweardan, 63. 16.

anlang, prep. w. gen., *along*: 20. 17.

anlīcness, see onlīcness.

ānmōdness, f., *unanimity*, (Lat. concordia): ds. ānmōdnesse, 9. 8.

ānness, f., *unity*: ds. ānnesse, 59. 14.

ansīen, f., *face, vision*, (Lat. videndo): ds. ansīne, 66. 3; ansȳne, 64. 26.

answarian, see andswarian.

anweald, m., *authority*: ds. anwealde, 11. 12; as. anweald (MS. anwealð), 59. 21.

†ānȳdan, wv., *drive out, banish*: pp. ānȳd, 69. 15.

ār, f., *honor*: ns. 65. 20; ds. āre, 2. 4; 44. 12, 20; 67. 15; as. 66. 1; gp. āra, 46. 21; 47. 2; ap. 46. 8; āre, 65. 13; 68. 32, 33.

ārædan, wv., *utter*: opt. 1. sg. ārædige, 13. 24.

ārecc̄an, wv., *tell, count*: inf. 66. 13 (MS. areccam).
ārēdian, wv., *find*: inf. 2. 3.
ārētan, wv., *cheer*: pp. ārētne, 32. 2.
†ārfæst, adj., *gracious*: vsm. ārfæsta, 11. 20.
ārian, wv., *honor*: w. dat. 68. 18, 20.
†āriht, adv., *rightly*: 13. 7.
ārīman, wv., *enumerate*: 62. 6, 13; 69. 25.
†ārīsan, sv. 1, *arise*: 3. sg. ārīst, 6. 20; 3. pl. ārīsað, 10. 10; opt. 2. sg. (?) ārīse, 8. 5; opt. 3. pl. 8. 6.
ārlic, adj., *honorable*: comp. nsm. ārlicor, 69. 17.
āsecgan, wv., *tell, say*: opt. 3. sg. āsege, 68. 5; pp. āsæd, 23, 5.
āsmēagan, wv., *consider, examine*: ger. āsmēaganne, 65. 10; pp. āsmāead, 54. 4.
†āsprēotan, sv. 2, *sprout*: inf. āsprētgan, 39. 6.
†āstandan, sv. 6, *stand, endure*: 3. sg. āstynt, 6. 21.
āstȳfecian, wv., *eradicate, extirpate*: pp. āstȳfcod, 37. 15.
†āstȳran, wv., *govern, rule*: 2. sg. āstȳrst, 9. 16.
†ātīefran, wv., *paint*: pp. ātēfred, 20. 14; 21. 7.
āþennan, wv., *stretch*: pp. āþenæd, 22. 5.
āðer, pron., *either*: 15. 21; 37. 6; āwðer, 32. 15; w. correl. oððe ... oððe, 49. 2, etc.
†āþolian, wv., *hold*: 3. sg. āþolað, 22. 9.
āðrēotan, sv. 2, impers., *weary*: 3. sg. āðrēað, 35. 22.
āweaccan, wv., *awake*: 3. sg. āweccað, 7. 5; pret. 3. sg. āwehte, 6. 2.
āwiht, pron., *anything*: 14. 21; 32. 18; 34. 10; 44. 1, 23; 47. 3; 50. 2, 4; 53. 17; 54. 5.
āwrītan, sv. 1, *write down*: imp. āwrīt, 4. 5, 17; inf. 4. 7; pp. āwriten (MS. awritan), 20. 17; 21. 9; 30. 13.
āwðer, see āðer.
āwyrtwalian, wv., *extirpate, root out*: pp. āwyrtwalode, 39. 5.

B.

bæftan, prep. w. dat., *after*: 69. 2 (MS. bæftam).
bær, adj., *bare*: asm. bærne, 43. 16; asn. bær, 42. 4, 10, 12; 43. 13; dpf. barum, 43. 14.
†bað, n., *bath*: ds. baðe, 37. 7.
be, prep., *by, concerning, about*: w. dat., 2. 18 (etc.); w. instr. 1. 17; 37. 17; bi (adverb?), 35. 17; MS. beo for be, 18. 3; 20. 14; 39. 17; 44. 21.
bearn, n., *child, son*: gp. bearna, 36. 8; dp. bearnum, 62. 33.
bebēodan, sv. 2., *command; commend*: 1. sg. bebēode, 13. 21; 48. 14; 2. sg. bebēodest, 11. 19; bebēotst, 4. 2; opt. 2. sg. bebēode, 11. 13; ger. bebēodanne, 46. 6.
bebod, n., *commandment*: gp. beboda, 10. 17 (MS. bebodu); 29. 10; ap. bebodu, 25. 23.
becuman, sv. 4., *come, arrive*: 3. sg. becymð, 36. 16; 53. 17; opt. 2. sg. becume, 15. 9; 1. pl. becumen, 6. 4; inf. 43. 18; 30. 21.
befæstan, wv., *entrust*: 1. sg. befæste, 13. 16; befeste, 13. 21; 48. 14; 3. sg. befæst, 4. 4; opt. 2. sg. befæste, 3. 13; imp. befæste, 4. 5; 53. 12; inf. 3. 18.

befōn, rv., *include*: imp. befōh, 14. 17.

begān, anv., *accomplish*; *fulfil*: inf. 46. 12.

bēgen, adj., *both*: n. bēcgen, 67. 32; būtan, 64. 27; g. bēgra, 69. 14; bēigra, 25. 11; d. bām, 32. 15.

begitan, sv. 5, *get*, *obtain*: inf. 4. 16; begytan, 23. 1; pp. begyte, 23. 7.

†behātan, rv., *promise*: opt. 2. sg. behēte, 31. 1.

behealdan, rv., *keep*, *hold*: 3. pl. behealdað, 9. 14.

behōfian, wv., *need*, *require*: 3. pl. behōfað, 27. 11.

†bēn, f., *prayer*: as. bēne, 8. 8.

bēon, anv., *be*, *exist*, (bēo as opposed to forms of eom often denotes the future as opposed to the present): 1. sg. bēo, 1. 18; 18. 2; 62. 15; eom, 11. 11; 12. 8 (12 times); æom, 48. 10; 49. 4; 56. 8; 2. sg. byst, 46. 13; 47. 14, 18; 64. 6; bist, 59. 2; eart, 4. 21; 5. 21 (8 times); æart, 6. 5, 7 (8 times); ært, 6. 2; 3. sg. byð, 5. 10; 9. 21 (30 times); bið, 44. 14; byt, 27. 4; 31. 15; 44. 16; MS. byd, 22, 7, 9 (20 times); is, 2. 20, etc.; ys, 6. 11; 1. pl. bēoð, 53. 5; 3. pl. 5. 20, etc.; sint, 2. 19, etc.; synt, 6. 11; pret. 1. sg. wæs, 21. 7, etc.; wes, 12. 1, etc.; 3. sg. wæs, 3. 9, etc.; wes, 2. 2, etc.; 3. pl. wēron, 10. 2, etc.; wæron, 62. 33; opt. 3. sg. bēo, 30. 14, etc.; sīe, 2. 5, etc.; sī, 1. 9, etc.; sȳ, 14. 16; 3. pl. sīen, 30. 3, etc.; sīon, 24. 19; sīan, 44. 17; pret. 1. sg. wēræ, 62. 17; 2. sg. wēre, 4. 7, etc.; 3. sg. wēre, 3. 4, etc.; wære, 3. 3; 3. pl. wæren, 58. 23; imp. bēo, 64. 26; inf. 34. 10, etc.; bēo, 30. 16; 32. 19; ger. bēonne, 2. 16. Negative: 3. sg. nis, 2. 6, etc.; nys, 7. 16, etc.; pret. 3. sg. næs, 48, 11, etc.; opt. pret. 2. sg. nære, 56. 3, etc.; 3. sg. nære, 20. 22, etc.; 3. pl. nēron, 68. 24, etc.; næran, 62. 24.

beorht, adj., *bright*: npn. beorhte, 31. 8.

beorhte, adv., *brightly*: 66. 24.

beorhtness, f., *brightness*, *light*: gs. beorhtnesse, 6. 1; 9. 7.

besēon, sv. 5, reflex., *look*: inf. 11. 17.

betwēon, prep. w. dat., *between*: 43. 16; 66. 23, 25; betwēona, 28. 13, 14, 15.

beotwēona, adv., *between*: 42. 5.

betweuh, adv., *between*: 42. 8.

beþurfan, swv., *need*: 1. sg. beþearf, 37. 10; 3. sg. 45. 7; pret. 1. sg. beþorfte, 1. 8; 2. sg. beþorftest (MS. beþortest), 4. 7; opt. pret. 3. pl. beþorften, 20. 1.

bewitan, swv., *heed*, *administer to*: 37. 11.

biddan, sv. 5, *pray*, *entreat*: 1. sg. bidde, 6. 8; 32. 3; bydde, 6. 5, 6, 13; 11. 13; 13. 22; 14. 1; 46. 1; pret. 1. sg. bæd, 20. 4; opt. 1. sg. bydde, 13. 18 (2); opt. pret. 3. sg. bede, 67. 27; inf. 4. 22; byddan, 54. 1; 64. 27; 69. 27; ger. biddanne, 30. 8.

†bisceop, m., *bishop*: ns. 2. 18.

bīspell, n., *saying*, *example*: dp. bīspellum, 62. 22.

blīðe, adj., *happy*, *glad*: 34. 10; 48. 20.

blōstma, wm., *blossom*, *flower*: np. blōstman, 54. 6; 64. 34; gp. blōstmena, 55. 1.

bōc, f., *book*: ns. bōc, 64. 25; gs. bēc, 49. 11; 55. 1; 64. 34; 70. 5; ds. bōcum, 54. 6; bēc, 64. 24, 33;

65. 8; as. bōc, 49. 10, 12; 55. 4; 65. 8, 10; np. bēc, 2. 19; 59. 29; dp. bōcum, 41. 8; 62. 13; 65. 2; 66. 13; ap. bēc, 2. 18; 68. 7.

†bōcland, n., *freehold land, land by written title*: as. 2. 12.

†bōcstæf, m., *letter*: dp. bōcstafum, 4. 5.

†bōhtimber, n., *(bough-timber:)* ap. bōhtimbru, 1. 3.

bolttimber, n., *bolt-timber*: ap. bolttimbru, 1. 3.

brād, adj., *broad, wide*: comp. ns. brādre, 66. 30; bradder, 66. 31.

brengan, see bringan.

brīdel, m., *bridle, restraint*: ds. brīdle, 10. 16.

bringan, wv., *bring, carry*: 3. sg. bringð, 9. 15; 21. 20; inf. brengan, 1. 6; ger. bringende, 12. 12.

broc, n., *misery, affliction*: ns. 41. 5; as. 12. 2.

brōga, wm., *terror*: ds. brōgan, 29. 17.

brōðor, m., *brother*: dp. brōðrum, 68. 4.

brūcan, sv. 2, *use, enjoy*: 1. sg. brūce, 35. 16; 2. sg. brīcst, 27. 13; opt. 3. sg. brūce, 43. 11.

bufan, adv., *above*: 45. 21.

†būr, n., *cottage*: ds. būre, 44. 18.

burh, f., *city*: only in the compound Romeburh, as. 69. 23, 26.

būtan, prep., *without, out of, except*: w. dat. 3. 19; 5. 4, 7, 18; 9. 5, 6; 22. 1; 23. 6; 41. 17; 43. 6; 45. 5; 50. 4, 5; 59. 15 (2); 64. 19, 30; 67. 1; būton, 5. 20; 9. 4; 19. 3; 30. 7, 15; 43. 7; 55. 13; 56. 2; w. acc. būtan, 12. 12; 15. 22; 24. 3; būton, 15. 20; 20. 22; 21. 4; 28. 1; w. gen. būtan, 24. 11.

būtan, conj. w. opt., *but, unless, except*: 3. 9; 7. 2; 12. 17; 13. 5; 42. 15; būton, 7. 3; 18. 14; 23. 1; 24. 2, 6; 25. 3; 29. 15; 42. 25; 43. 26; 44. 14; 46. 22; 55. 9; 58. 11, 12; 66. 18; 69. 28; būte, 49. 15.

būtan, adv., *without*: 13. 3; 21. 22; 39. 19; būton, 23. 10; 44. 14.

†byre, m., *instance, occurence*: gp. byra, 62. 13.

†byrðen, f., *burden, load*: ds. byrðene, 1. 5; 63. 21.

bȳsen, f., *parable, similitude*: ds. bīsene, 15. 13; bȳsena, 63. 7; dp. bȳsnum, 62. 7; bȳsinum, 63. 10; ap. bȳsne, 44. 1; bȳsena, 62. 21; 63. 8; bȳsna, 66. 12.

†bysmor, m., *disgrace*: ds. bysmore, 12. 6.

bȳsnian, wv., *draw example*: 1. pl. bȳsniað, 6. 18.

bytling, f., *building*: ds. bytlinge, 2. 7.

C.

carcern, n., *prison* (Lat. carcer): ds. carcerne, 44. 19; 60. 1; 67. 3; as. carcerne, 68. 27.

†cartaina, adj., *Carthagenian*: nsm. 2. 18.

ceorfan, sv. 3, *cut, hew down*: pret. 1. sg. cearf, 1. 10.

cild, n., *child*: dp. cildum, 64. 18, 20.

clāð, adj., *cloth, garment*: ns. 42. 7; as. 43. 16; np. clāðas, 42. 5.

clēne, adv., *entirely*: clēne, 62. 20, 34; clæne, 46. 15; 62. 35.

clēne, adj., *chaste, pure*: nsm. 51. 1; ns. 50. 18; clenne, 50. 13, 17.

clēnnes, f., *chastity*: ns. 22. 16; 50. 12; 51. 6; clēnnesse, 51. 2; ds. 50. 12, 18.

clif, n., *cliff, promontory*: ds. clife, 45. 19.

clypian, wv., *call*: 1. sg. clypie, 5. 2, 5; 11. 3; clypige, 5. 6, 8, 9, 16, 21; clipige, 48. 15; 2. sg. clypast, 8. 12; pret. 3. sg. cleopode, 64. 29.

cniht, m., *servant*; *disciple*: 17. 2; as. 18. 17; 19. 6 (MS. chiht).

†cotlȳf, n., *hamlet, cottage*; as. 2. 8.

creft, m., *skill, faculty, virtue, science*: ns. 30. 23; 41. 13, 18 (MS. crft); gs. creftes (MS. creftest), 4. 18; ds. crefte, 4. 10; 20. 17; creft, 20. 13; cræfte, 46. 7; as. creft, 12. 19, 20; 20. 12; 22. 1; 30. 22, 23; np. creftas, 22. 13; gp. crefta, 30. 23; 64. 11; dp. creftum, 22. 12; ap. creftas, 52. 13.

creftig, adj., *skilful*: ns. 4. 4; np. creftige, 4. 9.

†Crīst, m., *Christ*: 50. 6; 61. 6, 16, 34; 62. 2; 67. 27; g. Crīstes, 61. 25; 62. 4; d. Crīste, 63. 33.

cuman, sv. 4, *come, go, approach*; *happen*: 1. sg. cume, 13. 11; 26. 12; 3. sg. cymð, 21. 21; 23. 14; 33. 3, 7; 3. pl. cumað, 10. 2, 5; 44. 5, 10, 11; 62. 31; cumæð, 10. 1; pret. 1. sg. cōm, 1. 5; opt. 1. sg. cume, 27. 15; 3. sg. 33. 1; 35. 15; 62. 35; 68. 10; 69. 16; cym, 25. 17; cumæ, 27. 16; 3. pl. cumen, 44. 4 (2); 51. 8; 68. 6; imp. cum, 7. 9; 9. 3; inf. 12. 16; 13. 1, 3; 14. 3; 44. 16; 66. 28; 70. 2; ger. cumane, 2. 17; cuman, 49. 7.

cunnan, PP., *know, be able, can*: 1. sg. can, 15. 15; 17. 7; 18. 20; 19. 8; 23. 8; 24. 4; 2. sg. canst, 19. 6; 3. sg. can, 67. 8; pret. 1. sg. cūðe, 1. 3; 25. 14; opt. 1. sg. cunne, 4. 22; 2. sg. 53. 19; 3. sg. 3. 13; inf. 15. 15 (MS. cuman); 17. 10; 18. 18, 21; 19. 7; 67. 8, 10.

cūð, adj., *known, wise*: nsm. 15. 3; 17. 1, 18; 23. 11; nsn. cūðe, 15. 4; asn. cūð, 15. 5; 63. 5; asf. cūðe, 33. 14; np. 15. 4; apm. cūðe, 4. 9; comp. nsm. cūðre, 17. 7, 20.

cūðlice, adv., *certainly*: sup. cūðlicost, 15. 2.

cweðan, sv. 5, *say, speak*: 1. sg. cwæðe, 4. 20; 36. 8; 62. 10; 37. 17; cweðe, 11. 3; cwæð, 55. 16; 65. 1; 2. sg. cwȳst, 23. 17; 35. 10; 52. 8; cwīst, 37. 16; cwēst, 15. 22; 3. sg. cwæð, 3. 11; 14. 11; 41. 10; 61. 35; 62. 2; 67. 30; 68. 6; 3. pl. cwæðað, 40. 3; pret. 1. sg. cwǣde, 17. 4; 62. 10; 2. sg. cwǣde, 42. 20; 3. sg. 50. 7; opt. 3. sg. cwæðe, 36. 7; 3. pl. cwæðen, 47. 5; 2. sg. cwēde, 48. 18; cwǣde, 62. 8; 52. 6 (MS. cwæðe); imp. cwæð, 15. 2; cweð, 23. 18; inf. 23. 15; 24. 20 (MS. cneðan); 63. 23, 26; cwæðan, 15. 14; 37. 6; 63. 17.

cwide, m., *saying, sentence, thought*: ns. cwyde, 41. 9; np. cwidas, 70. 4; ap. cwydas, 65. 1.

cwuc, adj., *alive, living*: dsm. cwucum, 33. 6.

†cyldehād, m., *childhood*: ds. cyldehāde, 23. 9.

cyng, see king.

cynn, see kinn.

†cyssan, wv., *kiss*: inf. 42. 4.

cȳðan, wv., *tell, announce*: 1. sg. cȳðe, 53. 11.

D.

dæg, m., *day*: ns. 9. 17; ds. dæge, 10. 10; 60. 7; 66. 8, 9; 67. 6; 68. 15; as. dæg, 9. 15; is. dæge, 26. 16; 63. 14; 68. 28; dp. dagum, 63. 27; 66. 10; 69. 24.

†dæglanges, adv., *during a day*: 45. 22.

dæl, m., *part, share*: gs. dæles, 47. 16; 53. 9; ds. dæle, 58. 15; 66. 34; as. dæl, 10. 16; 34. 19, 20; 47. 8; 52. 16; 68. 14; dēl, 66. 35; be ðām dēle (dæle) þe, *to the extent that*: 1. 4; 43. 1; 68. 17; sume dæle, *to some extent, somewhat*: 49. 6; be sumum dæle, *somewhat*: 52. 3.

dafnian, wv., *become*: 3. sg. dafenað, 32. 16.

dēad, adj., *dead*: nsm. 50. 20; 51. 1, 2 (2), 3 (2).

dēadlic, adj., *mortal*: ns. 3. 4.

dēað, m., *death*: 40. 10; ds. dēaðe, 9. 6; 33. 13; as. dēað, 8. 5; 33. 15.

dēman, wv., *judge*: opt. 3. pl. dēman, 8. 15.

dēofol, m., *devil*: ds. dēofle, 12. 1.

†dēope, adv., *deeply, thoroughly*: 48. 9.

dēoplic, adj., *deep, profound*: nsf. deoplicu (MS. depplicu), 51. 11.

dēor, n., *wild animal*: ap. 46. 11.

†dēorlice, adv., *worthily*: 4. 19.

dēorling, m., *darling, favorite*: np. dēorlinges, 65. 19; gp. dēorlinga, 69. 13; ac. dēorlingas, 65. 17.

derian, wv., *injure*: 3. sg. derað, 48. 21.

†disilice, adv., *foolishly*: 31. 25.

dōm, m., *judgment*: gs. dōmes, always in the expression, dōmes dæge, *doomsday*: 10. 10; 60. 7; 66. 8, 9; 67. 6; 68. 14; ds. dōme, 32. 19; ap. dōmas, 8. 15.

dōn, anv., *do; make, cause*: 1. sg. dō, 4. 20; 17. 12; 2. sg. dēst, 8. 6, 10; 25. 7; 60. 26; 61. 3; 3. sg. dēð, 31. 24, 25; dæð, 64. 15; 65. 6; 1. pl. dōð, 6. 19; 3. pl. dōð, 8. 21; 39. 15; dōn, 47. 7; pret. 1. sg. dyde, 1. 15; 1. pl. dydon, 8. 2, 11; opt. 1. sg. dō, 11. 18; 62. 19; 2. sg. dō, 12. 15; 21. 5 (MS. don); 3. sg. dō, 39. 10; 48. 14; pret. 2. sg. dyde, 40. 11; 3. sg. dide, 58. 24; dyde, 64. 15; 65. 6; imp. dō, 14. 5; 27. 17; 54. 3; 60. 20 (2); inf. 4. 13; 8. 16; 10. 18; 15. 7; 18. 6; 21. 3; 30. 7, 18; 34. 9; 35. 7; 42. 12, 17; 49. 14; 55. 12; 66. 15; 68. 1; ger. dōnne, 3. 7; 16. 21; pr. p. dōndum, 10. 19, 20 (MS. dedum).

drihten, m., *Lord*; always used for God: ns. 11. 5; gs. drihtnes (drihnes), 69. 11; vs. drihten, 4. 21; 5. 5, 11, 21; 6. 5, 8, 13; 7. 12; 11. 4, 8, 21; 22. 19; 55. 16 (2); 5. 3 (MS. dridten); 6. 7 (MS. driten).

dreccan, wv., *torment*: imp. drece, 48. 7.

drinc, m., *drink*: ds. drince, 37. 7; as. drinc, 8. 14.

drīge, adj., *dry*: dsn. drīgum, 21. 24.

durran, swv., *dare, presume*: 1. sg. dear, 24. 3; dæar, 19. 20; der, 32. 23; opt. 3. sg. dyrre, 24. 20.

duru, f., *door*: ds. dura, 8. 12; as. dura, 12. 11.

†dwola, wm., *error, heresy*: as. dwolan, 8. 19.

dwolian, wv., *err*: 1. sg. dwolige,

13. 10; pret. 1. sg. dwealde, 13. 10.

dȳgel, adj., *secret; hidden*: ns. dȳhle, 66. 10; dȳgles, 70. 3; asf. dīgele, 4. 8; dȳgela, 4. 12; dpn. dīeglum, 18. 1.

dysig, adj., *foolish*: nsm. dysig 24. 12; 31. 20; 69. 34; nsm. dysi, 31. 18; ns. dysig, 34. 15; gpf. or n. dysigra, 64. 3.

dysig, n., *folly*: as. 11. 15.

E.

ēa, f., *river*: np. 9. 23.

ēac, adv., *also, moreover*: 1. 21 (21 times); æac, 5. 4 (49 times); for ge . . . ēac (æac) see ge.

ēaca, wm., *increase*: occurs only in the phrase, tō ēacan, *in addition to*: w. dat. 23. 19; 27. 17; tō æacan, 22. 12.

ēadig, adj., *blessed*: ds. wk. ēadegan (MS. eadegam), 14. 8.

†eadlēan, n., *reward*: as. 10. 19; edlēan, 8. 19.

ēadmēto, n., *humility*: ns. 22. 14.

ēadmōd, adj., *humble*: ns. 68. 21.

ēadmōdlice, adv., *humbly*: 46. 1.

ēage, wn., *eye*: ns. ēaga (MS. æge), 27. 3; ds. ēagan, 26. 8; 30. 3; 66. 33; is. æagan, 26. 9; 31. 2, 6; ægan, 31. 3; np. ēagan, 21. 15, 19; 22. 2 (MS. eagan); 27. 18; 45. 11; 48. 5; æagan, 27. 11; 44. 26; 47. 5; 66. 27; 47. 7 (MS. æagon); gp. ēagan, 35. 4; dp. ēagum, 6. 14; 18. 12; 21. 12, 15, 17, 24; 27. 11; 31. 22; 43. 17; 66. 21; æagan, 45. 1; æagum, 47. 10; ap. ēagan, 2. 2; 11. 14 (MS. eaghan); 22. 6, 11; 28. 3, 8, 9; 34. 22; 35. 4; 43. 20; 45. 5; ap. ēaga, 17. 21; æagan, 27. 6; 35. 2; 43. 24; 44. 25, 26; 45. 3, 7; 48. 12, 16; ip. æagum, 22. 4; 31. 16; 34. 16.

ēalā, interj., *oh!*: 12. 24; 27. 15; 55. 2; 63. 4.

eald, adj., *old; wise*: ns. wk. ealde, 37. 14; ealdan, 67. 5; sup. ns. wk. aldsta, 13. 16.

†ealdian, wv., *grow old*: 3. pl. ealdiað (MS. ealdist), 10. 8.

eall, adj., *all, every thing*: gsm. ælles, 6. 13; gsf. ealra, 1. 21; dsm. ællnm, 9. 16; asm. ealne, 1. 6 (5 times); as. ælne, 56. 7; asf. ealle, 8. 9; ælle, 42. 25; 58. 25; asn. eall, 31. 13; np. ealle, 6. 17 (12 times); ælle, 6. 8 (10 times); eall, 10. 6; ealla, 9. 14; eal, 9. 22; æall, 6. 9; ællu, 58. 23; gp. ealra, 4. 21 (8 times); ælra, 39. 17; 41. 18; ealre, 43. 21; dp. eallum, 43. 7 (4 times); ællum, 8. 7 (4 times); ællum, 10. 22; ap. ealle, 25. 13 (4 times); ælle, 5. 6 (16 times); eall, 5. 18; alle (MS. ella), 4. 4; ælla, 65. 21; 69. 25.

eall, adj. pron., *every thing*: n. eall, 52. 11; æall, 6. 6; g. ealles, 3. 2; 61. 20; ælles, 13. 2; d. eallum, 14. 15; a. eall, 4. 1 (13 times); 33. 20 (MS. elle); æall, 4. 7 (11 times); i. ealle, 63. 3; ælle, 34. 18.

eall, adv., *entirely*: 11. 2; 22. 19; 66. 7; æall, 4. 7; 50. 9; ælla (?), 51. 11; ealne (?), 67. 7.

ealles, adv., *otherwise, else*: 19. 3; 35. 14; 41. 4; 60. 25; ælles, 5. 3; 15. 10; 32. 24; 39. 1; 43. 4; 53. 8;

55. 12; 57. 1; 18. 51; ælles, 3. 18; 12. 13; 59. 14, 16; elles, 48. 8.

eallunga, adv., *entirely, fully, quite*: 5. 19; 6. 21; 7. 2; 10. 2; 31. 13, 18, 22; 37. 14; 39. 4; 41. 2; 62. 27; 63. 2; 66. 34; ealunga, 14. 2; 31. 26; æallunga, 7. 11.

eardian, wv., *dwell, live*: inf. 1. 14, 16.

ēare, wn., *ear*: dp. ēarum, 6. 15; 18. 12.

†earfoðfere, adj., *difficult to pass*: asm. earfoðferne, 44. 7.

†earhlic, adj., *base, shameful*: earhlicere (MS. eirlicere), 17. 16.

earnian, wv., *earn, merit*: 3. sg. ærnað, 65. 27; pret. 2. sg. earnodest, 14. 13.

earnung, f., *merit*: ds. earnunge, 1. 21.

earmlic, adj., *wretched*: dsf. earmlicre, 63. 4.

ēaðe, adj., *easy*: dpn. ēðum (MS. eðnum), 69. 11.

ēaðe, adv., *easily*: 44. 11, 12; æð, 44. 11; comp. ēaðre, 21. 23; æð, 21. 22; 39. 18.

†ēaðness, f., *ease, peacefulness*: ds. ēaðnesse, 67. 15; ēðnesse, 44. 13.

ēce, adj., *eternal, everlasting*: nsm. ēce, 9. 3; æce, 25. 1; nsf. ēcu, 3. 5; gsn. ēces, 8. 13; npf. ēca, 53. 4; gpn. æcra (MS. hæcra), 64. 2; gpf. ēcra, 52. 16; ds. wk. ēcan, 2. 3; 2. 4 (2); 1. 18 (MS. hecan); æcan, 25. 17; as. wk. ēcan, 31. 24; gp. wk. ēcena, 2. 14.

ēcness, f., *eternity*: ds. ēcnesse, 9. 10; 59. 26; æcnesse, 59. 13; æccnesse, 61. 33; as. æcnesse, 59. 25.

ednīwian, wv., *renew*: 3. sg.; ednīowað, 62. 30.

emne, adv., *even, precisely*: 9. 21.

ende, m., *end, limit*: ns. ende, 22. 9; 28. 18; 29. 8; ds. ænde, 59. 15; as. ende, 29. 10, 11.

endebyrdlice, adv., *in an orderly manner*: 59. 10 (MS. endebyrlice); ændebyrdlice, 35. 19; sup. ændebyrdlicost, 35. 20.

endian, wv., *finish*: 3. pl. endiað, 54. 6; 64. 34; 70. 4: inf. ændian, 49. 10.

engel, m., *angel*: np. engelas, 52. 15; 58. 29; dp. engelum, 52. 19.

englisc, n., in phrase, on englisc, *in English*: ds. englisc (MS. englicst), 64. 25.

eom, see bēon.

eorðe, f., *earth, world*: ds. eorðan, 22. 7, 10; gs. eorðan, 34. 12, 19; ds. 68. 4, 8.

eorðlic, adj., *of earth, temporal*: nsf. eorðlic (MS. eordlic), 41. 13; asn. æorðlice (MS. æordlice), 12. 14; gp. eorðlicra, 31. 17.

esne, m., *servant*: ns. 60. 23.

ēðel, n., *estate, home*: ns. 11. 7.

ēðness, see ēaðness.

F.

fæder, m., *father*: ns. feder, 6. 2; 9. 11; 11. 5; 61. 9; 69. 28; fæder, 5. 22; 9. 4; 63. 12; 69. 29; vs. feder, 12. 15; 13. 9, 16; np. fæderas, 60. 8; federas, 61. 33; gp. fædra, 65. 13; fedra, 68. 7; ap. fædras, 1. 20; fæderas, 2. 5.

fæger, adj., *fair*: gsn. fægeres, 36. 1; asm. fegerne, 1. 13; dpf. fegrum, 1. 11.

færeld, n., *course, motion*: ns. 17. 18; as. 20. 16, 19.

fǣrenga, adv., *quickly, suddenly*: 34. 11.

fæst, adj., *firm, fixed*: nsm. fæst, 28. 18; fast, 22. 9; nsf. fæst, 28. 17; ns. fæste, 33. 6; asm. festne, 28. 10.

fæstlice, adv., *firmly, steadily*: 59. 11.

fagnian, wv. w. gen., *rejoice, be glad*: 1. sg. fagnige, 35. 9, 15; 3. sg. fagnað, 31. 23; 3. pl. fageniað, 69. 10; imp. fagene, 47. 16.

fandian, wv., *test, examine*: 1. sg. fandige, 35. 7.

faran, sv. 6, *go, travel*: 3. pl. farað, 61. 35; 62. 31; pret. 3. sg. fōr, 3. 1; inf. 21. 23; ger. farande, 21. 24.

fēawe, adj., *few*: np. fēawa, 11. 8; dpm. fēawum, 5. 9; 42. 10; dpn. 14. 17; apm. fǣawa, 4. 9; ipn. fēawum, 4. 19; fǣawum, 55. 14; 64. 23.

fela, adj. (indecl.), *many, much*: 14. 22; fæla, 18. 10; feala, 31. 7; 69. 24; feola, 23. 6.

fēond, m., *fiend, adversary*: ns. 13. 11; as. 7. 8; 69. 4, 6; dp. fēondum (MS. feodum), 12. 5.

feor, adv., *far away*: comp. fyer, 44. 18.

†feorran, adv., *from afar*: 44. 5.

fēorða, num. adj., *fourth*: ns. fēorðe, 27. 4, 12; fēorðæ, 58. 20; ds. wk. fēorðan, 59. 8.

fēower, num., *four*: 9. 19.

ferian, wv., *move, go*: 3. sg. ferð, 17. 15.

†fetian, wv., *bring near, fetch*: opt. 3. sg. fetige, 1. 10.

fīf, num., *five*: 33. 18.

findan, sv. 3, *find*: 2. sg. findst, 65. 9; 3. pl. findon, 12. 18 (2), 21 (2); findan, 12. 19, 20; opt. 2. sg. finde, 3. 15; 13. 7; pret. 3. sg. funde, 43. 10; inf. 64. 4.

finger, m., *finger*: is. fingre, 67. 29.

†fird, f., *camp, army*: ds. 44. 3.

†firlene, f., *distance*: ds. 66. 32 (MS. firle).

first, m., *period of time*: ds. firste, 30. 22; as. first, 27. 7; 30. 11; fyrst, 2. 12.

fiscian, wv., *fish*: inf. 2. 10.

†firðran, wv., *further, advance*: opt. 1. sg. firðrige, 33. 2.

†flǣa, wm., *flea*: as. 16. 7.

flēon, sv. 2, *fly from*: 3. sg. flȳgð, 6. 20; pret. 1. sg. flēah, 12. 1; 3. sg. fluge, 42. 15; inf. 7. 14; pr. p. flēonde, 12. 8.

flēslic, adj., *fleshly*: npn. flēsclicu, 16. 8.

†flȳma, wm., *fugitive*: as. flȳman, 11. 21.

folc, n., *folk, people*: ds. folce, 61. 27, 31.

folgian, wv. w. dat., *follow*: 1. sg. folgige, 11. 11; folige, 49. 18; 3. sg. fylið, 7. 5; opt. 1. sg. folgyge, 24. 5; 2. sg. folgie, 23. 18, 19; inf. folgyen, 24. 8; fulgan, 53. 21.

fōn, rv., *seize, take up*: 2. sg. fēhst, 26. 4; 3. sg. fēht, 46. 11; opt. 1. pl. fēngen, 58. 17; inf. 39. 1; 55. 4.

for, prep. w. dat., *for, because of*: 5. 2; 18. 1; 22. 3; 38. 1, 5, 8, 10; 39. 8, 12 (2), 14 (2); 40. 9; 42. 16, 21, 24, 25; 50. 18; 53. 18; 59. 24 (2); w. acc. 10. 3; for w. adj., 42. 18, etc.; for hwī, 17. 5; 63. 13; for hwig, 39, 10; for þat, 10. 5.

forberan, sv. 4, *forbear*: inf. 20. 5.

fordōn, anv., *undo, destroy*: inf. 5. 15.

forealdian, wv., *become old, decay*:

3. pl. forealdiað, 10. 8, 12; foraldiað, 10. 4.

†foreþancful, adj., *with forethought, prudent*: asm. foreþancfulne, 14. 6.

†forewearde, adv., *forward*: 55. 4.

forgyfan, sv. 5, *give, grant; forgive*: pret. 3. sg. forgeaf, 23. 19; opt. 3. sg. forgyfe, 55. 10; forgife, 2. 15; imp. forgyf, 4. 21; 12. 20, 21; 55. 17; pr. p. forgyfendde, 7. 9; pp. forgifen, 58. 30.

forgyldan, sv. 3, *reward*: opt. 3. sg. forgylde, 26. 10.

forgytan, sv. 5, *forget*: pret. 1. sg. forgeat, 62. 18; opt. 2. sg. forgyte, 4. 18; pp. forgetten, 62. 20; forgitan (MS. forhitan), 52. 5.

†forhātan, rv., *renounce*: pp. forhātan, 37. 4.

†forhēafdnes, f., *abstinence*: ns. 22. 16.

forlǣtan, rv., *leave, leave off, forsake*: 2. sg. forlǣst, 5. 5; 8. 10; forlēst, 13. 4; 1. sg. forlēt, 33. 4; 3. sg. forlēð, 6. 22; forlǣt, 7. 1; 21. 21; forlēt, 62. 27; pret. 1. sg. forlǣt, 21. 17; opt. 1. sg. forlǣte, 13. 5; forlēte, 24. 4; 2. sg. 46. 2; 3. sg. 7. 4; 3. pl. forlētan, 69. 10; imp. forlǣt, 64. 5; inf. 25. 5; 33. 8; 46. 15; 49. 1, 12; 53. 2; 66. 5; forlētan, 13. 5; forlǣten, 23. 8; ger. forlētanne, 38. 1; forlǣtanne, 49. 9; forlētende, 3. 7; pp. forlēten, 23. 4; forlǣten, 10. 21; 23. 7.

forlēosan, sv. 2, *lose*: opt. pret. 2. sg. forlure, 33. 21; ger. forlēosenne, 43. 3; inf. 33. 19.

forlȳtel, adj., *very little*: nsf. forlȳtlu, 64. 20.

forma, adj., *first*: dsf. wk. forman, 54. 6; asm. wk. 63. 19, 31.

forsēon, sv. 5, *despise*: pret. 1. sg. forsāwe, 23. 12; pret. 1. pl. forsāwon, 8. 1; opt. 2. sg. forsēo, 46. 8; pret. 3. pl. forsāwen, 60. 11; inf. 35, 12.

forsērian, wv., *wither*: 3. pl. forsēriað (MS. forferiað), 10. 4.

forsōð, adv., *truly*: 46. 16 (MS. forseoð).

forðām, conj., *therefore, because*: 1. 8 (75 times).

forþāmþe, conj., *because*: 6. 19; 7. 9; 16. 12.

forðencan, wv., *despair of*: pret. 1. pl. forþōhton, 7. 15; inf. 30. 20.

†forðgefaran, sv. 6, *depart, die*: pp. forðgefarenan, 67. 21; forðgefaranan, 68. 12.

forðgewītan, sv. 1, *pass before, die before*: pp. forðgewitone, 68. 25.

forðī, conj., *therefore, for the reason*: 16. 5, 8, 12; 59. 15; 62. 13; 63. 19, 24; 69. 30.

†forðian, wv., *assist*: inf. 35. 18.

forweorðan, sv. 3, *perish, pass away*: 1. sg. forweorðe (MS. forwurhþe), 13. 4; 3. sg. forwyrð, 62. 35; 1. pl. forwurðaþ, 7. 11; opt. 3. sg. forwirðe, 7. 3.

†forwyrcan, wv., *condemn*: pp. forweorht, 65. 17.

forwyrnan, wv., *hold back, restrain*: pret. 3. sg. forwyrnde, 41. 1; 2. sg. forwyrndest, 67. 31.

fram, prep. w. dat., *from*: 11. 15; 12. 1, 8, 9; 22. 5; 25. 3 (2), 4; 69. 14.

†frāsian, wv., *ask*: 1. sg. frāsige, 35. 7.

fremde, adj., *strange, foreign*: ns. fremde, 7. 18, 21.

fremian, wv., *perform*: opt. 1. sg. fremme, 33. 3.

frēo, adj., *free*: comp. ns. frēora, 36. 11; 46. 13.

frēodōm, m., *freedom*: as. frēodōm, 67. 22; 69. 3; frīdōm, 10. 17.

frēond, m., *friend*: as. 16. 2, 4, 5; 68. 5; 69. 4; np. 16. 10; gp. frēonda, 16. 17; 33. 17; 67. 18, 24; 68. 16; dp. frēondum, 13. 19; 68. 18, 23, 24; 67. 26 (MS. freodum); ap. frēond, 33. 12; 34. 2, 7; 38. 6; 39. 11; 60. 25; 68. 28.

frēondscype, m., *friendship*: gs. frēonscypes, 24. 6, 11; ds. frēondscype, 23. 20; 39. 14; as. 25. 9.

frōfor, f., *consolation*: as. frōfre, 29. 18; frōfran, 67. 14.

fruma, wm., *beginning*: as. fruman, 59. 15.

fugol, m., *bird, fowl*: np. fugelas, 10. 6; ap. 46. 11.

†fuglian, wv., *catch birds*: inf. 2. 10.

†fulclæne, adj., *very pure*: nsf. 29. 12.

fulfremmian, wv., *accomplish*: opt. 1. pl. fulfremmen, 30. 11; pp. fulfremdne, 14. 6; inf. 33. 9; pp. fulfremed, 29. 12.

fulgān, anv., *accomplish*: pret. 1. sg. fulēode, 12. 1.

†fulice, adv., *fully*: 20. 3.

full, adj., *full, complete*: ns. ful, 9. 10; asm. fulne, 64. 31; 67. 22; 69. 3; asf. fulle, 28. 11; isn. 4. 19; npf. 59. 29.

full, adv., *very, entirely*: 24. 9; ful, 28. 8; 59. 29; 26. 15 (MS. fol); full, 27. 18.

fultum, m., *help, support*: gs. fultumes, 30. 6; ds. fultume, 30. 7; 55. 6, 13; fultome, 9. 3; as. 4. 12; fultum, 39. 15; is. fultume, 2. 9; 39. 18.

fultumian, wv., *help*: 3. sg. fultmiað, 43. 2; opt. pret. 3. pl. fultmoden, 4. 10; imp. fultuma, 13. 24; inf. fultmian, 22. 2; 64. 28; pr. p. fultumiunde, 30. 8.

fundian, wv., *aspire to*: opt. 3. sg. fundige, 63. 20.

furðum, adv., *even*: 66. 14; w. gē, 10. 7; 16. 14; 60. 32; w. nē, 25. 18; 43. 17; 47. 9; 60. 7; 66. 24; 69. 26; furðan, 15. 17; 66. 26.

furður, adv., *further*: 45. 23.

fuul, adj., *foul, filthy*: asm. fuulne, 44. 9.

fȳr, n., *fire*: as. 45. 9, 11.

†fyrmæst, adv., *most*: 53. 21.

G.

gadorung, f., *gathering, collection*: ns. 55. 1.

gadrian, wv., *collect*: pret. 1. sg. (?) gaderode, 1. 1; imp. gadera, 14. 15.

gān, anv., *go, walk*: pret. 2. sg. ēodest, 15. 9.

gāst, m., *spirit*: ns. 9. 4, 11.

†gāstan, wv., *fear*: pr. p. gāstende, 3. 1.

gāstlic, adj., *spiritual*: nsf. 41, 12; asn. gāstlice, 12. 14; npf. 51. 9; gpf. gāstlica, 31. 17.

gāstlice, adv., *spiritually*: 7. 8.

ge, conj., *and*: ge . . . ēac, *both . . . and*; *also*: 1. 18; 3. 17; 24. 6, 8, etc.; ge . . . ǣac, 45. 21; ge ǣac, *and also*: 67. 11; ǣgðer ge . . . ge, *both . . . and*: 1. 14, etc.

gēa, adv., *yea, yes*: 18. 8 (8 times).

geāhsian, wv., *ask*: inf. 68. 28.

geandweard, adj., *present, actual*: ns. 63. 14.

geandwyrdan, wv., *answer*: pp. ge-

andwyrd, 24. 9; pp. geandweard, 65. 2.

gēar, n., *year*: as. 9. 18.

geara, adv., *certainly*: 15. 14; 62. 11; 64. 7; geare, 20. 20; 29. 18; 62. 25, 26; gearu, 63. 9; comp. gearor, 26. 16; gearror (MS. gearnor), 48. 1.

gearnian, wv., *earn, deserve*: pret. 3. sg. gearnod (MS. gearnoð), 67. 26; 3. pl. gearnodon, 60. 2.

gearnung, f., *reward*: ds. gearnunge, 8. 20; gearnunga, 65. 23.

gearu, adj., *ready, prepared*: ns. 11. 11 (MS. gearw).

gearwian, wv., *prepare, become clothed, bloom* (?): 2. sg. gearwast, 9. 1; 3. sg. gearwað, 10. 5.

gebed, n., *prayer*: as. 4. 17.

gebelgan, sv. 3, reflex., *be provoked, be angry*: imp. gebelg, 35. 6; gebelge, 35. 9.

geberan, sv. 4, *bring forth*: pret. 3. sg. gebær, 69. 29; pp. geboren, 63. 12.

gebētan, wv., *amend, make reparation*: inf. 55. 4.

gebīdan, sv. 1, *await*: inf. gebyddan, 45. 22.

gebiddan, sv. 5, *pray, petition*: pret. 1. sg. gebæd, 14. 9; 20. 3; opt. 2. sg. gebidde, 4. 14; pret. 2. sg. gebǣde, 14. 12; imp. gebyde, 4. 18; gebide, 55. 14; pp. gebedan, 4. 17; gebeden, 55. 19.

gebrīdian, wv., *bridle, curb*: pp. gebrīdlod (MS. gebridloð), 10. 16.

gebringan, sv. 3, *bring*: pret. 3. pl. gebrōhton, 12. 7; 21. 15 (MS. gebrodton); inf. 18. 5; pp. gebrōhtne, 32. 2; gebrōhte, 68. 27.

gebyndan, sv. 3, *bind*: opt. 3. pl. gebynden, 46. 10.

†gebyrdlice, adv., *congenial*: 5. 13.

gebyrrian, wv., impers., *happen, belong to*: 3. sg. gebyrað, 33. 5; gebyreð, 34. 6; geberað, 46. 14; pret. 3. sg. gebyrede, 64. 5; inf. 47. 10.

†gecēlan, wv., *cool*: opt. pret. 3. sg. gecēlde, 67. 30.

geclǣnsian, wv., *cleanse, purify*: 2. sg. geclēnsast, 8. 7; imp. geclǣnsa, 14. 3; pp. geclǣnsode, 5. 20; geclǣnsod, 7. 3.

gecnāwan, rv., *know, understand*: inf. 23. 16, 17; 24. 4; 25. 14.

†gecweðan, sv. 5, *say*: pp. gecwæden, 19. 8.

gecyrran, wv., *return, be converted*: 3. sg. gecyrð, 6. 20, 22; opt. 2. sg. gecyrran, 14. 2; inf. 38. 2.

†gedafenian, wv., impers., *befit, behoove*: 3. sg. gedafenað (MS. geðafenað), 32. 15.

gedǣlan, wv., *part, separate, divide*: opt. 3. pl. 66. 6; inf. 33. 11; gedēlan, 35. 19; pp. gedēled, 60. 6; gedēlde, 60. 12.

†gedāl, n., *division, parting*: ds. gedāle, 56. 13; 59. 7; 64. 14; 65. 5.

gedōn, anv., *do, cause, make*: 1. sg. gedō, 56. 9; 60. 18; 3. sg. gedǣst, 7. 17; pret. 3. sg. gedydest, 8. 8; opt. 3. sg. gedō, 1. 21; 2. 1, 13; imp. 13. 14; 14. 4, 6, 7; 22. 19; 60. 20; inf. 1. 16; pp. 14. 9; 55. 19.

gedrēfan, wv., *disturb, trouble*: pp. gedrēfed, 33. 10; gedrēfene, 34. 1.

gedrēfedness, f., *trouble, disturbance*: ns. gedrēfnesse, 33. 7; ds. gedrēfednesse, 29. 14; as. (?) 34. 13.

†gedripan, wv., *drop*: opt. pret. 3. sg. gedripte, 67. 29.

gedwælian, wv., w. gen., *be in error*: inf. 21. 11.

gedwola, wm., *error, heresy*: ds. gedwolan, 13. 9.

geearnian, wv., *earn, deserve*: opt. 3. sg. geearnige, 2. 13; inf. 5. 1; 65. 13.

geēcan, wv., *increase*: imp. geīec, 12. 22; pp. geēced, 29. 7; geæced, 66. 7.

geendian, wv., *end, complete*: 3. pl. geendiað, 10. 11; pp. geendod, 65. 1.

geēowian, wv., *reveal*: inf. 5. 19; geāwian, 42. 9.

†gefæstlice, adv., *certainly, steadfastly*: 32. 9; 53. 12.

gefagen, adj., *glad, joyful*: ns. 30. 27; 64. 8, 9; comp. ns. gefegenra, 62. 16.

gefastnian, wv., *fix, make firm*: 3. sg. gefæstnað, 7. 7; imp. gefastna, 22. 6; inf. 22. 17; pp. gefastnod (MS. gefastnoð), 22. 7; pp. 29. 7.

gefēa, wm., *joy*: as. gefēan, 67. 14.

gefēra, wm., *comrade, colleague*: dp. gefērum, 61. 2, 25.

gefērædden, f., *companionship*: ds. gefērædenne, 39. 14; ap. gefērædena, 39. 2.

gefeðrian, wv., *advance*(?): opt. 3. sg. gefeðrige, 1. 11.

gefirn, adv., *long ago*: 35. 12; 54. 1.

gefōn, rv., *seize, take, grasp*: 3. pl. gefōð, 44. 27; opt. 3. pl.(?) gefōn, 46. 10; inf. gefān, 60. 15.

gefrēdan, wv., *perceive, feed*: inf. 42. 7, 13; 43. 14; geffreddan, 43. 13.

gefremman, wv., *perform, do*: inf. 54. 1.

gefrēolsian, wv., *set free*: opt. 3. sg. gefrēolsige, 5. 2.

†gefrēon, wv., *free*: imp. gefrēo, 13. 14.

gefultumian, wv., *help*: opt. 3. sg. gefultmige, 64. 28; imp. gefultuma, 12. 17.

gegadrian, wv., *collect*: pret. 3. sg. gegadrad, 64. 11.

†geglōfan, wv., *glove* (*the hands*): pp. ipf. geglōfedum, 42. 11.

gegyrwan, wv., *prepare, adorn*: 3. sg. gegiereð, 59. 19; gegerað, 62. 29; pp. gegyered, 10. 20, 21.

gehabban, wv., *hold, preserve*: 2. sg. gehæfst, 12. 5; inf. 35. 18.

gehāt, n., *promise*: as. gehāta, 30. 27.

gehātan, rv., *call, promise*: 2. sg. gehātst, 26. 11; gehætst (MS. gehæst), 47. 1; pret. 1. sg. gehēt, 31. 5; 32. 4 (MS. gehec); 3. sg. 10. 19 (MS. gehec); 64. 28, 30; opt. pret. 2. sg. gehēte, 30. 27; 32. 3; 55. 3; inf. gehāten, 32. 23; pp. 1. 19; 2. 4; gehātene, 2. 19; gehāten, 64. 25; 67. 1, 6.

†gehāwian, wv., *look at*: 3. sg. gehāwað (MS. gegehawað), 27. 7; 3. pl. gehāwian, 30. 5; inf. 11. 18; pp. gehāwad, 27. 7.

gehealdan, rv., *keep, hold*: opt. 2. sg. gehealde, 13. 17; inf. gehealden, 4. 1; gehealdan, 13. 20; 35. 18; 37. 10; gehæaldan, 4. 4.

gehefegian, wv., *weigh down, oppress*: gehefegod, 63. 22; 66. 20.

†gehēlan, wv., *restore*: opt. 3. sg. gehēle, 48. 12; imp. gehæl, 11. 14.

†gehēme, adj.(?), *secret*(?): ns. 32. 24.

gehwilc, adj. pron., *whatever*: ds. gehwilce, 2. 11.

gehycgan, wv., *resolve*: pret. 1. sg. gehogede, 35. 14.

gehȳran, wv., *hear*: 1. sg. gehȳre, 25, 5; 36. 12; 53. 20; 56. 7; 58. 3; 61. 15, 21; 64. 9; gehīre, 33. 16; 56. 1; 61. 1; gehēre, 64. 7, 11, 22; gehūre, 57. 10; 2. sg. gehȳrest, 8. 8; gehērst, 62. 1; 3. sg. gehȳrð,

63. 14, 24; 1. pl. gehȳrað, 50. 6; pret. 1. sg. gehȳrde, 60. 35; gehērde, 62. 2; 38. 5 (MS. gehede); 2. sg. gehērdest, 60. 28; opt. pret. 3. pl. gehȳrdon, 60. 34; imp. gehȳre, 11. 4, 8 (2); gehīere, 11. 4; inf. 64. 32; 68. 11; gehēran, 62. 34; ger. gehȳranne, 59. 31; pp. gehȳred, 59. 32; 66. 32.

gelācnian, wv., *cure*: inf. 48. 2; gelōcnian, 48. 3.

gelæran, wv., *teach, instruct*: opt. 3. sg. gelære, 68. 5; inf. 16. 23 (MS. gelæram); pp. gsn. gelēredes, 36. 2.

gelæstan, wv., *perform*: 1. sg. gelæste, 31. 4; inf. gelēstan, 32. 4.

gelēdan, wv., *lead*: 2. sg. gelēdest, 8. 12.

gelēafa, wm., *belief, faith, trust*: ns. gelēafa, 55. 8, 11; 29. 3 (MS. gelēafan); gs. gelēafan, 29. 4; ds. 27. 17; as. 28. 10; 29. 15; 41. 5; dp. gelēafum, 8. 17.

gelendan, wv., *depart*: opt. 3. sg. gelænde, 51. 6.

geleornian, wv., *learn*: pret. 1. sg. geleornade, 21. 14; 2. sg. geleornodest, 21. 12; inf. geliornnian, 30. 22; ger. geleornianne, 22. 1; pp. gelæornod (MS. gelæornoð), 45. 10.

gelīc, adj., *like, similar*: gsm. gelīces, 15. 14; asm. gelīcne, 65. 25; as. gelīc, 65. 24; asn. 65. 21, 22; np. gelīce, 24. 19; np. wk. gelīcan, 65. 24.

gelīc, n., *likeness*: gs. gelīces, 15. 17, 18. 19.

gelīce, adv., *in like manner, alike*: 17. 12; 25. 19; 44. 11, 12; 59. 22. 23; 69. 6 (2); sup. gelīcost, 47. 4.

†gelimpfull, adj., *convenient*: comp. asm. wk. gelimpfulran, 2. 1.

gelȳfan, wv., w. gen., dat. or acc., *believe*: 1. sg. gelȳfe, 46. 20; 59. 11; 60. 34; 61. 20; 64. 7; 66. 6, 9; 69. 33; 1. 21 (MS. gely); gelīfe, 18. 8; 53. 20; 59. 33; 66. 4; 2. sg. gelȳfst, 18. 6; 61. 1; gelīfest, 59. 1; 1. pl. gelȳfað, 18. 9; 3. pl. 68. 9 (2); gelȳfð, 29. 18; pret. 3. sg. gelȳfde, 29. 5; opt. 1. sg. gelȳfe, 62. 10; 66. 17; gelīfe, 60. 32; gelȳfæ (?), 11. 18; pret. 1. pl. gelȳfdun, 55. 7; 3. pl. gelȳfden, 60. 4; imp. gelȳf, 46. 16; 63. 33, 34, 35; [gelȳf], 53. 12; gelēf, 63. 32; gelȳfan, 68. 8; inf. 55. 6; 59. 16; 62. 8; gelīfan, 66. 16, 35; 69. 22; inf. (?) gelēafan, 32. 7; ger. gelȳfanne, 59. 33.

gemang, n., *midst*; on gemang, with prepositional force, *in the midst of*: 29. 17.

†gemæhð, f., *ambition*: ns. 37. 14.

gemet, n., *measure, limit*: as. 15. 8, 11; 48. 23.

gemētan, wv., *find*; *find out*: 3. sg. gemēt, 7. 3; opt. 1. sg. gemēte, 13. 13; 3. sg. gemētæ, 13. 11; inf. 40. 10.

gemetgung, f., *temperance*: ns. 22. 14.

†gemetgyend, m., *ruler, governor*: vs. 11. 6.

gemetigan, wv., *restrain, control*: 3. sg. gemetgað, 59. 18; inf. 48. 22.

gemetlice, adv., *fitly, moderately*: 35. 17; 48. 19.

†gemind, n., *memory, mind*: ns. 4. 1; gs. gemyndes, 41. 2; ds. geminde, 3. 19; as. 67. 18; gemynde, 68. 15.

†gemōd, adj., *unanimous, agreed*: apm. (?) gemōde, 34. 3.

†gemolsnian, wv., *decay, moulder, rot*: pp. gemolsnod, 10. 12.

gemōt, n., *assembly, council*: as. 44. 3.

†gemunan, wv., *remember*: 1. sg. gemun, 30. 26; 2. sg. gemynst, 59. 1; 3. sg. gemynð, 69. 18; 3. pl. gemunan, 69. 8; opt.(?) 3. pl. 68. 33; inf. 63. 5; 66. 14.

†gemylsian, wv., w. dat., *have mercy, pardon*: imp. gemylsa, 7. 9.

†gemyrran, wv., *hinder, trouble*: inf. 18. 5.

genēalēcan, wv., w. dat., *draw near*: 1. sg. genēalēce, 49. 9.

genōh, adv., *enough, sufficiently*: 12. 3 (28 times); genōg, 48. 11.

genu, adv., *furthermore, still*: 62. 31.

genyht, f., *abundance* (Lat. plenitudo): ds. genyhte, 9. 9.

gēo, adv., *formerly*: 8. 11; 12. 1.

geornan, wv., *yearn, strive*: 3. sg. giornð, 65. 27; opt. 2. sg. georne, 59. 34.

georne, adv., *eagerly*; *well, accurately*: 17. 8; 47. 17; 55. 7; 60. 9; 67. 8; sup. geornost, 27. 1; 53. 10.

geornlice, adv., *earnestly*: 26. 18 (MS. georlice); sup. geornlicost (MS. georlicost), 14. 1.

geornful, adj., *desirous, eager*: ns. 44. 16; 63. 11.

geortrīwian, wv., *despair*: inf. 43. 20.

gerād, n., *condition*: as. 42. 15 (MS. gerað).

gerād, adj., *trained, skilful, suited*: asm. gerādne, 3. 14.

†gerd, f., *rod, beam*(?): ip. gerdum, 1. 11.

gereccan, wv., *expound, explain*: pp. gereaht, 41. 16; 63. 7; gereihte, 66. 12.

†gerestan, wv., *rest*: inf. 2. 10.

geriht, n., only in the phrase, on gerihte: *straight ahead, direct*: 22. 5.

†gerihtreccan, wv., *make clear, explain rightly*: ger. gerihtreccenne, 26. 7.

†gerihtwīsian, wv., *justify*: 2. sg. gerihtwīsast, 8. 8.

gerisenlice, adv., *suitably, fitly*: 25. 7; gerisenlic, 61. 3.

†gerȳd, adj., *prepared*: ns. 39. 5.

gesælð, f., *happiness*: ns. 6. 10; gs. gesælþe, 5. 23.

gescēadlice, adv., *discreetly*: 39. 3; 47. 3; gescæadlice, 4. 22.

gescēadwīs, adj., *reasonable, rational, wise*: ns. 63. 17; asm. gescēadwīsne (MS. gesceawisne), 14. 5; ap. gescēadwīssa, 58. 28.

gescēadwīsnes, f., *reason, mind*: ns. 2. 21; 14. 10; 26. 6; 27. 9; gescæadwīsnesse, 22. 12; gescēadwīsnis, 22. 15; gescēadwīsnes (MS. gescadwisnes), 28. 6; gescēadwīsnesse (MS. gescadwisnesse), 64. 10; gs. gescēadwīsnesse, 63. 33; as. gescēadwīsnesse, 39. 16; gescēadwīsnesse, 64. 1; ap. gescēadwisnesse, 7. 13; in MS., following forms omit the *d*: ns. gescēadwīsnesse, 16. 21; gs. gescēadwīsnesse, 16. 15; ds. 18. 4; as. 18. 15; gp. 22. 1; ap. 16. 13.

gesceaft, f., *creature, created thing*: ns. 5. 12; 62. 34; gescaft, 63. 3; np. gesceaftas, 9. 12; 10. 14; gescæaftas, 10. 8; gesceafta, 9. 17; 63. 2; gescæfta, 9. 24; gp. gesceafta, 4. 21; 9. 1; 61. 14; 62. 26; 64. 3; ap. gesceaftas, 5. 5, 18; gesceafta, 5. 6; 52. 15; 59. 17; 62. 27, 29; gesceaftea, 58. 28; gescafta, 31. 17.

gescyppan, sv. 6, *create, make, fashion*: pret. 3. sg. gescōp, 2. 15; 63. 31 (MS. gespcop); opt. pret. 2. sg. gescēope, 5. 18; 9. 12; pp.

gesceapen, 10. 13; 59. 17; 63. 19 (MS. gesceape); gesceapene, 5. 13; gesceapena, 52. 14; 58. 28.

gescyldan, wv., *shield*: 3. sg. gescylt, 10. 22.

gesēcan, wv., *seek*: pp. gesōht, 12. 10.

gesecgan, wv., *say, tell*: inf. 64. 23; pp. gesēd, 66. 2; gesǣd, 63. 29.

†gesegen, f., *tradition, saying*: dp. gesegenum, 23. 10; ap. gesewenan, 60. 14; ip. gesegenum, 69. 28.

†gesēlig, adj., *happy, blessed*: nsn. 28. 12; np. gesēlige, 6. 10, 11.

gesēon, sv. 5, *see, behold*: 1. sg. gesēo, 14. 12; 17. 21; 26. 1, 13, 14; 29. 10; 31. 3; 33. 23; 46. 22; 48. 17; gesēoh, 23. 12; 26. 14 (MS. geseon); 29. 11 (MS. ib.); 37. 6 (MS. ib.); 2. sg. gesyhst, 26. 7, 9; 3. sg. gesyhð, 27. 8; 28. 2, 12; 65. 17; gesihð, 63. 14, 24; gesyht, 29. 5; 1. pl. gesēoð, 31. 16; 35. 1; 66. 35; 67. 1, 12; 3. pl. 28. 7; 44. 21, 22, 23; 65. 14, 16, 19; 67. 14, 16, 17; 69. 3, 6; 69. 5 (MS. gefeoð); pret. 1. sg. gesāwe, 69. 26, 30; gesēwe, 60. 35; geseah, 1. 7; 69. 20; 2. sg. gesāwe, 60. 30; opt. 1. sg. gesēo, 27. 4; 30. 25; 2. sg. 25. 20; opt. pret. 2. sg. gesāwe, 60. 29; gesēawe, 19. 16; 3. sg. gesāwe, 60. 28; 3. pl. gesēwen, 60. 34; inf. 11. 15; 13. 15; 19. 15; 21. 19; 26. 13, 15, 17; 27. 5, 6; 28. 9, 12, 19; 29. 13; 30. 4, 5; 31. 2, 5, 13, 22; 34. 17; 43. 15, 22, 25; 45. 2, 15; 47. 7, 9, 11, 13; 66. 21, 22, 25, 28, 29; 67. 7 (2); 68. 27; ger. gesēonne, 28. 1; 35. 6; 37. 1; 45. 5; pp. gesewe, 44. 24; gesewena, 59. 17; gesegen, 66. 12.

†gesingian, wv., *sin*: pret. 3. sg. gesingode, 62. 33.

†gesōme, adv.(?), *peaceably*: 5. 14.

†gestæðiness, f., *constancy, steadfastness*: ns. gestaðþines (MS. gestadþines), 22. 16; gs. gestæþinesse, 10. 16; ds. gestæðþinesse, 9. 8.

gestrēon, n., *procreation, begetting*: ds. gestrēone, 36. 8.

gestrēonan, wv., *gain, find out, get; beget*: 1. sg. gestrȳne, 3. 19; opt. 2. sg. gestrēone, 3. 13; pret. 3. sg. gestrīende, 69. 29; pp. gestrȳned, 3. 16.

†gestyhtan, wv., *decide, determine*: pp. gestyohhod, 38. 1.

gesund, adj., *sound, unhurt*: nsn. 22. 8; ap. gesunde (MS. gefunde), 52. 14.

geswīcan, sv. 1, w. gen., *abandon, leave off*: inf. 68. 19.

geswinc, n., *toil, labor, trouble*: ns. 26. 1; ds. geswince, 7. 15; is. 29. 15.

getēcan, wv., *teach, instruct, show*: 2. sg. getēcst (MS. geteste), 13. 8; 3. sg. getæcð (MS. getæcd), 5. 9; opt. 2. sg. getēce, 23. 2; pret. 3. sg. getēhte, 64. 30; imp. getæc, 11. 17; 12. 17; 13. 10; inf. 26. 11; 31. 1; 32. 5; gætēcan, 19. 17; getēcen, 23. 3.

getēon, sv. 2, *draw*: inf. 27. 13.

†getēse, f., *pleasure*: ds. getǣsan, 68. 2; gp. getēsa, 67. 32.

†getilian, wv., *gain*: opt. 1. sg. getilige, 35. 17.

†getimbran, wv., *build, erect*: pp. getimbred, 2. 9.

getiohhian, wv., *decide, think, decree*: pp. getiohhod, 37. 5.

getrymman, wv., *strengthen*: pret. 2. sg. getrymedest, 8. 16.

†getwēo, wm., *doubt*: ds. getwēon, 21. 4.

getwēon, wv., *doubt*: 1. sg. getwēoge, 59. 12.

geðafa, wv., *consenting person*: with *bēon* and gen. in sense of *admit, consent*: ns. geðafa, 32. 19; 42. 19, 20; 53. 7, 14; 56. 8; 58. 27; 60. 17; 62. 15; geþafa, 33. 22.

geðafian, wv., *consent to, admit*: 3. sg. geðafað, 53. 17.

†geðencan, wv., *think, recollect, conceive; consider*: 2. sg. geðencst, 35. 4, 5; 4. 2 (MS. geðengst); imp. geðenc, 23. 13; 44. 1; 67. 31; geðence, 31. 5, 14; inf. geþencan, 21. 18; 33. 9; 47. 11.

†geþofta, wm., *companion*: ap. geþoftan, 60. 33.

geðolian, wv., *endure*: pret. 1. sg. geðolede, 12. 2; geðolode, 41. 7; 3. pl. geðolodon, 60. 12.

geþwære, adj., *harmonious*: apn. 5. 14.

geþyld, n., *patience, endurance*: as. 7. 14.

†geungewlitian, wv., *become disfigured*: 3. pl. geungewlitegað, 59. 20.

gewanian, wv., *decrease, lessen*: pp. gewanod, 29. 6.

geweald, n., *strength, power*: as. 55. 7.

gewealden, participle as adj., *powerful, mighty*: ipm. gewealnum (gewealdnum?), 30. 12.

geweorðan, sv. 3, *become, happen*: 3. sg. gewyrð, 28. 19; 46. 20; 66. 11; 68. 13; pret. 3. pl. geweordon, 69. 25; opt. 3. sg. geweorðe, 46. 21; gewirðe, 46. 22; pret. 3. sg. gewurde, 34. 11; inf. 5. 3; 63. 27; gewurðan, 63. 15; (MS. gewurðam), 51. 4.

gewircan, wv., *work, perform*: pret. 2. sg. geworhtest, 5. 11; 5. 3 (MS. gewortest); geworhte (MS. gewordte), 5. 7; 3. sg. 11. 1; opt. 3. sg. gewirce, 2. 6.

gewislice, adv., *certainly*: gewislice, 41. 3; 56. 4; 57. 10; 60. 1; 64. 31; gewislic, 59. 35.

gewiss, n., *certainty*: gs. gewisses, 20. 22.

gewiss, adj., *certain*: comp. as. wk. gewisran (MS. gewisram), 18. 6.

gewiss, adv., *surely, crrtainly*: 20. 10; 27. 2; 30. 2.

gewita, wm., *wise man*: np. gewitan, 63. 35.

gewītan, sv. 1, *depart, leave*: 3. sg. gewīt, 62. 35; gewȳt, 25. 3; opt. 2. sg. gewīte, 63. 3; 3. sg. 25. 3; 51. 7; 52. 8; gewitte, 52. 10; 3. pl. gewītað, 63. 2; inf. 62. 27.

gewītu, n., *punishment, torture*: ds. gewīte, 68. 5.

†gewītendlic, adj., *perishable, fleeting*: nsf. gewītendlice, 3. 4.

gewitness, f., *testimony*: ds. gewitnesse, 66. 16; as. gewittnesse, 66. 15.

gewityg, adj., *wise, intelligent*: ns. 7. 1.

gewitt, n., *intellect, reason, wit, sense*: ns. gewit, 64. 12, 17; 66. 7; ds. gewitte, 18. 11; 33. 17; 38. 7; 64. 13, 19; 65. 4; dp. gewitum, 18. 20; ip. 18. 18.

†gewlitian, wv., *adorn, beautify*: 3. sg. gewlitegað, 62. 29.

gewrit, n., *writing*: dp. gewritum, 66. 13.

gewrixle, n., *vicissitude*: as. 9. 18.

gewunian, wv., *dwell, abide*: 3. sg. gewunað (MS. gewunat), 6. 21.

gewurþian, wv., *honor*: 2. sg. gewurþugast, 8. 6.

†gifola, wm., *bounteous giver*: ns. 2. 13 (MS. gidfola).

giorness, f., *zeal*: as. giornesse, 58. 25.

gōd, adj., *good*: nsm. 12. 15; 13. 9; nsf. 9. 13; good, 56. 11; ns. 26. 17; gsm. (?) goodra (MS. gooðra), 36. 2; gsn. gōdes, 64. 26; dsm. gōdum, 32. 2; gōdne, 3. 12; 44. 8; 12. 12; goodne, 59. 32; asn. gōd, 5. 8; ap. (?) gōde, 68. 29; gpm. goodra, 64. 10; 36. 2 (MS. gooðra); apm. gooda, 61. 4; apf. goode, 5. 19; gooda, 53. 3; apn. goode, 5. 19; substantively: np. gōdan, 65. 14; 67. 14, 16; goodan, 67. 21; 68. 11, 18; 69. 3; gooda, 68. 16; gp. gōdena, 65. 11; goodene, 68. 32; dp. goodum, 13. 1; 68. 17; comp. nsm. betere, 61. 9; asm. betran, 16. 20; 48. 18; asn. betere, 4. 14; 12. 13, 15; betre, 33. 9; bætre, 57. 3; sup. ns. best, 13. 25; np. beste, 67. 13; nsm. wk. besta, 41. 13; betsta, 41. 18; etc.

gōd, n., *good*: n. 6. 11; good, 13. 6; 41. 9, 17; 55. 11; 58. 8, 12; 61. 8; g. gōdes, 6. 19; 8. 20; 9. 9; 10. 20; 69. 9; goodes, 6. 1; 9. 10; 30. 15; d. goode, 68. 23; a. gōd, 16. 15; 30. 6; good, 3. 6; 7. 13; 8. 10 (2); 10. 18, 19, 21; 16. 15, 16; 58. 11; 68. 1.

God, m., *God*: n. God, 10. 17; 11. 4; 15. 3, 6; 17. 7; 18. 1; 24. 3, 20; 26. 10; 30. 13, 15, 17; 49. 16; 50. 5; 52. 12, 13; 55. 6, 9; 58. 9, 27; 61. 27, 30; 63. 19, 31; 62. 11 (MS. goð); g. Godes, 10. 17; 15. 14; 30. 6; 59. 12; 61. 6, 16; 62. 4, 26; 63. 33; 64. 26; 66. 2; d. Gode, 4. 15; 11. 3; 15. 16; 17. 17. 18. 3, 7; 22. 4, 6; 23. 4; 24. 18; 29. 8; 30. 24; 31. 14; 33. 17; 36. 11; 38. 6; 39. 17; 49. 20; 50. 19; 53. 9, 12, 13; 66. 18; 68. 21 (MS. goode); a. God, 3. 5; 14. 19; 15. 22; 17. 1, 10; 19. 14, 18; 26. 8, 17; 28. 1, 9, 12, 19; 29. 13; 31. 2; 32. 5; 36. 6; 53. 21; 58. 15; 65. 16; 67. 7, 13; 58. 13 (MS. goð); 15. 15 (MS. good); i. Gode, 10. 20; v. God, 14. 6; 22. 19.

gōdness, f., *goodness*: ns. 12. 24.

†godspell, n., *gospel*: ds. godspelle, 50. 6; 61. 35; 67. 27.

†godþrimness, f., *divine majesty, glory*: vs. godþrimnesse (MS. goðþrimnesse), 9. 4.

gold, n., *gold*: as. 45. 8.

†graf, m., *trench*: ns. 39. 5.

†græs, n., *grass*: ns. 10. 3.

grēne, adj., *green*: np. grēnu, 10. 5.

†grīn, f., *snare*: is. grīne, 46. 11.

grōwan, rv., *grow, increase*: inf. 37. 15.

gyf, conj., *if*: 12. 3 (75 times); gif, 1. 6 (5 times); gef, 12. 18.

gyfa, wm., *giver, donor*: as. gyfan, 24. 5.

gyfan, sv. 5, *give*: 3. sg. gyfð, 25. 9; 53. 1, 3; gefð (MS. gef), 52. 18; opt. 3. sg. gife, 30. 17.

gyfu, f., *gift*: as. gyfe, 24. 5; gp. gyfa, 52. 16; 53. 1; ap. gifa, 53. 2, 4; gyfa, 58. 30 (2); 7. 10 (MS. gytfa).

gyrwan, wv., *prepare*: 2. sg. gyrwast, 9. 2.

gȳtsung, f., *avarice; desire*: ns. 37. 14; 56. 11.

gȳt, adv., *yet, still, besides*: 1. 15 (13 times); gīt, 53. 6; gīet, 49. 7; 60. 7; 62. 10; 68. 4; gȳet, 49. 12; 59. 8; gēt, 59. 11; 60. 17; gēot, 34. 13.

H.

habban, anv., *have, hold*: 1. sg. hæbbe, 12. 10; 34. 19; 35. 13; 55. 19 (2); 59. 32; 60. 33; 66. 12; habbe, 14. 9; 26. 2; 37. 4, 5; 48. 8, 13, 16; 2. sg. hæfst, 5. 13; 24. 9, 11, 15; 32. 2; 34. 13, 14, 18; 46. 18; 58. 16; 60. 24; 66. 11, 32; 3. 16 (MS. hæft); hefst, 27. 13; 60. 21, 24; 61. 4; 65. 1 (MS. heft); heafst, 23. 5, 6, 7; hæafst, 34. 7; hæfst, 58. 25; 66. 32; 3. sg. hefð, 1. 19; 35. 1; 60. 23, 24; 65. 23; hæfð, 2. 9; 7. 5; 16. 4, 5, 6; 28. 11; 29. 18; 45. 4, 5; 52. 13; 58. 30; 59. 17; 65. 24; heft, 27, 6; hæft, 28. 3; 52. 14; 65. 28; hæfð, 16. 20; heaft, 27. 8; hefð (MS. hef), 28. 11; 1. pl. habbað, 6. 17; 66. 5; 10. 22 (MS. habbat); 6. 16 (MS. abbað); 1. du. habbe, 41. 16; 3. pl. habbað, 10. 15; 16. 10, 13; 33. 10; 44. 6, 7, 8, 9; 65. 24; 67. 21; 68. 7, 15; 69. 1, 3; hæbbað, 35. 2; 59. 21; 68. 30; 16. 10 (MS. habbat); habban, 65. 21; pret. 1. sg. hæfde, 19. 1; 21. 16; 33. 4; 35. 13; 62. 19; 2. sg. hæfdest, 4. 8; 34. 2; hefdest, 63. 6; 67. 32; 3. sg. hæfde, 69. 18; 67. 26 (MS. hæftde); hefde, 68. 1; 3. pl. hæfdon, 60. 13; 69. 9 (MS. hædon); opt. 2. sg. hæbbe, 3. 12; 4. 17; 23. 4; 52. 5; 53. 7; 63. 29; habbe, 35. 4; habbæ, 47. 16; 3. sg. hæbbe, 1. 9; 36. 3; 45. 11; 69. 15; hebbe, 28. 10; habbe, 48. 15; 69. 13; habbe (?), 36. 9; 3. pl. hæbben, 65. 25; pret. 2. sg. hæafde, 38. 1; 3. sg. hæfde, 58. 27; 3. pl. hefden, 61. 23; hæfden, 69. 1; hæfdan, 61. 24; hefden, 67. 18 (MS. hefde); inf. 13. 2; 14. 13; 24. 6, 7, 10; 28. 9; 36. 10; 37. 9; 39. 2; 40. 4; hæbban, 55. 12; ger. habbenne, 36. 8; 46. 19; habbæne, 27. 12; hæbbenne, 36. 12; hæbbene, 36. 7; Negative: 1. sg. nebbe, 4. 11, etc.; næbbe, 12. 13, etc.; 2. sg. næfst, 32, 2, etc.; nafst, 34. 1; 3. sg. næfð, 34. 21; 3. pl. nabbað, 65. 22, etc.; opt. 2. sg. næbbe, 3. 14, etc.; 3. sg. 43. 20; 3. pl. næbben, 8. 19, etc.

hæard, adj., *hard, difficult*: asm. hæardne, 42. 18.

†hælend, m., *savior*: ns. 4. 15.

hāl, adj., *hale, whole, hearty, safe*: ns. 4. 7; nsf. hāl, 30. 3; asm. hālne, 13. 17; 34. 6; 53. 12; hæalne, 13. 20; asn. hāl, 28. 3 (2); 34. 21; npm. hāle, 32. 13; 48. 6; npn. 27. 18; apn. hāle, 28. 8, 10; 43. 20; 45. 3, 5; hāla, 48. 12, 16; hāl, 35. 4; comp. ns. hālre, 45. 2; np. hālren, 44. 27; sup. dpn. hālestum, 47. 9.

hālig, adj., *holy*: npf. hālga, 59. 29; gpm. hāligra, 68. 7; dpm. hālgum (as noun), 63. 34; dpf. hālgan, 62. 13; hælgum, 66. 13; apm. hālie, 1. 20; wk. nsm. hāliga, 9. 4; hālgan, 9. 11; wk. npm. 60. 8; hālige, 61. 33; wk. apn. hālgan, 2. 5.

halsian, wv., *beseech*: 1. sg. halsie, 11. 20; halsige, 13. 12; 49. 4.

hām, m., *home, dwelling*: ds. hāme, 1. 18; 2. 3; hām, 1. 8; np. hāma, 44. 18; ap. 2. 15.

hām, adv., *homewards*: 1. 5, 6.

hand, f., *hand*: ip. handum, 42. 12; 43. 14 (not in MS.).

hātan, rv., *call, name; bid*: 2. sg. hætst, 49. 1; 52. 12; 1. pl. hātað, 20. 12; 64. 25, 34; 70. 5.

hatian, wv., *hate*: 1. sg. hatige, 16. 14 (2); 2. sg. hetst (MS. hest), 22. 11; ger. hatianne, 16. 17.

hāwian, wv. w. gen., *look at, gaze on*: 3. sg. hāwað, 27. 6; 3. pl. hāwiað, 28. 7; pret. 3. sg. hāwode, 27. 4; opt. 2. sg. hāwie, 22. 3; 3. sg. hāwie, 30. 24; 3. pl. hāwien, 30. 4; opt. or imp. hāwie, 45. 11; opt (?) 1. sg. hāwige, 49. 8; inf. 29. 1; 45. 6.

†hāwung, f., *looking, gazing*: ns. 27. 10; 28. 6.

hē, pron., *he*: ns. 1. 9, etc.; gs. his (hys), 1. 11, etc.; ds. him (hym), 1. 10, etc.; as. hine (hyne), 1. 6, etc.; for pl. see *hī*.

hēa, adv., *high*: 48. 9.

hēah, adj., *high*: wk. nsf. hēa, 31. 14; hēah, 34. 17; comp. wk. npm. hēaran (MS. hearam), 61. 18; hēran, 61. 24; sup. wk. nsm. hēhsta, 58. 10; hēhstan, 6. 7; nsn. hēhste, 6. 11; 41. 8, 17; 58. 8, 11; hēhstæn, 13. 6; nsf. hēhste, 6. 10; hēhsta, 62. 25; hēhsten, 6. 5; gsn. hēhstan, 5. 23 (2); gsf. 5. 23; 6. 1; dsf. 9. 7, 8, 9; asn. hēhste, 58. 11.

healdan, rv., *hold, keep*: 3. pl. healdað, 29. 17; imp. heald, 25. 23; inf. 3. 13, 17; 22. 18; haldan, 53. 10; ger. healdenne, 4. 2; haldænne, 35. 17.

healic, adj., *high, exalted*: comp. wk. dp. healicran, 17. 14.

heall, f., *hall*: ds. healle, 44. 19.

hēanlic, adj., *lowly, humble*: comp. wk. dp. hēanlicran, 17. 14.

hefig, adj., *heavy, grievous*: nsn. 40. 9; 26, 1 (MS. hefgi); asn. 25, 27; apn. hefige, 25. 26.

hefiness, f., *heaviness, sorrow*: ds. hefenesse, 29. 14; as. hefinesse, 26. 3.

†hēhfæder, m., *patriarch*: dp. hēhfederum, 61. 26.

hēl, f., *health; salvation*: gs. hæle, 34. 19; ds. hēle, 37. 10; as. 4. 16; 32. 14; 33. 18; hæle, 34. 2; vs. 11. 7.

helan, sv. 4, *conceal, hide*: imp. hel, 53. 7; inf. 67. 10.

hell, f., *hell*: ds. helle, 65. 21; 67. 25.

†help, f., *help, aid*: ds. helpe, 68, 24.

helpan, sv. 3. w. dat., *help, aid*: 3. pl. helpað, 68. 16.

hēo, pron., *she*: n. and a. 3. 4, etc.; g. and d. hyre, 36. 5, etc.; for pl. see *hī*.

heofenlic, adj., *divine*: asn. heofenlice, 12. 14.

heofon, f., *heaven*: ns. (?) heofene, 9. 14; dp. heofenum, 65. 22, 26.

heofonrīce, n., *kingdom of heaven*: as. (?) 8. 1.

heonan, adv., *hence, from here*: 47. 10.

heorde, m., *shepherd, guardian*: as. heorde, 3. 12.

hēr, adv., *here*: 2. 16; 8. 21; 54. 6; 55. 1; 68. 26; 69. 18; hær, 23. 12; 45. 22; 63. 24; 64. 20, 34; 65. 27; 68. 6; 70. 4.

herfest, m., *autumn, harvest-time*: ns. 9. 19.

herian, wv., *praise*: 2. sg. herast, 36. 5; opt. 2. sg. hære, 49. 18.

hēs, f., *behest, command*: is. hēse, 9. 13, 14.

hī, pl. pron., *they*: n. and a. 16. 8; hȳ, 10. 3; g. heora, 9. 14; d. him 31. 11, etc.

hīgian, wv., *strive, hasten*: imp. hīga, 47. 17.

hit, pron., *it*: n. and a. 3. 9; hyt, 3. 10, etc.; g. his (hys); d. him (hym); for pl. see *hī*.

†hlǣder, f., *ladder*: ds. hlǣdre, 45. 17.

†hlāf, m., *bread*: ds. hlāf, 8. 13.

hlāford, m., *lord, master, ruler*: ns. hlāford, 25. 10; 60. 27; gs. hlāfordes, 2. 8, 13; 23. 14; 24. 11; 25. 11; 44. 20; 61. 10, 13 (?); ds. hlāforde, 8. 11; 44. 10; 60. 26; 61. 1, 21; 62. 22; 69. 16; as. hlāford, 25. 2; 60. 21, 23; np. hlāfordas, 61. 24; ap. hlāfordes, 61. 18.

hlistan, wv., *listen*: ger. hlistenne, 32. 16.

hohgian, wv., *think about, purpose, resolve*: 1. sg. hohgie, 35. 19; pret. 1. sg. hohgode, 35. 12; hohggode, 36. 10.

hrēoh, adj., *rough, stormy*: sup. nsf. hrēohost, 30. 1.

†hrine, m., *sense of touch*: is. 6. 15.

†hrīnung, f., *touch*: ds. hrīnunge (MS. hyrinunge), 18. 13.

hū, adv., *how*: 2. 20, etc.; often w. *ne* as *hū ne hæfð*, 16. 4: *does he not have?*

huntigan, wv., *hunt*: inf. 2. 10.

hūru, adv., *at least, certainly, even*: 2. 17; 30. 11; 35. 1; 43. 1; 2. 2 (MS. hure); hūre, 40. 10.

hūs, n., *house*: 1. 13; vs. 11. 7.

hwā, pron., *who*: n. 16. 23, etc.; hwat, 25. 2, etc.; g. hwæs, 13. 22, etc.; d. hwām, 3. 18, etc.; i. hwī, 19. 13, etc., hwig, 39. 10.

hwǣr, adv., *where*: 51. 8, etc.; hwǣrhwugu, *anywhere*: 51. 10.

hwæthwugu, pron., *something*: 1. 7, etc.

hwæðer, adj. pron., *which of two, whether*: 3. 3, etc.; hweðer, 3. 8, etc.

hwanon, adv., *whence*: 51. 7.

hwenne, interrog., *when*: 46. 20.

hwerfian, wv., *return*: 3. sg. hweorfð, 9. 13; hwerfiað, 9. 20; 3. pl. 9. 23; hweorfiað, 9. 24.

hwīl, f., *space of time*: as. hwīle, 12. 4, etc.; whīle, 1. 17; dp. hwīlum, 2. 9, etc.; ðā hwile þe, conj., *while*: 1. 17, etc.

hwilc, pron., *which, of what kind*: 3. 6, etc.; hwylc, 5. 12, etc.

hwyrft, m., *turning*: as. 21. 8.

hylf, m., *handle, shaft*: ap. hylfa, 1. 2.

hȳred, m., *household, court*: gs. hȳredes, 8. 9; ds. hȳrede, 44. 16.

I.

c, pron., *I*: 1. 2, etc.; yc, 11. 11.

Īeowan, wv., *reveal, show; look upon*: 3. sg. ēowað, 42. 10; pret. 1. pl. Īeowedon, 7. 21; Īuwedon, 7. 19; opt. 3. sg. ēowie, 47. 18; inf. ēowian, 42. 10; ēawian, 48. 13.

inera, adj. (comp. of inne), *inner*: wk. ipn. inran, 18. 19; 19. 14.

ingeþanc, n., *mind, intellect*: ds. ingeþance, 18. 4, 15; 19. 1; 21. 20; as. 18. 21; is. 2. 19; 19. 3; 21. 13, 15.

innan, adv., *from within*: 3. 9.

†insegel, n., *seal* (Lat. insigillum): ns. 23. 14.

†instepe, adv., *immediately*: 62. 31.

inwordlice, adv., *inwardly; thoroughly*: 34. 15; sup. inweardlicost, 55. 14.

K.

†kigcel, m., *cudgel* (?): as. kigclas, 1. 1.

king, m., *king*: ns. Kyng, 61. 13; kining, 70. 4; gs. kinges, 65. 19; 68. 27 (MS. kincges); cynges, 44. 2, 18; as. 65. 17; kyng, 61. 13; gp. kynninga, 59. 20; kynga (MS. kcynga), 61. 14.

kinn, n., *race, kin*: gs. kinnes, 68. 20; kynnes, 61. 10; cynnes, 69. 27.

L.

lā, interj., *oh, ah*: 4. 3; 13. 9; 34. 11; 46. 1; 48. 7; 49. 12; 51. 4.

†lādtēow, m., *guide*: as. (?) lādtēwes (MS. laðtewes), 45. 4.

lǣas, n., *falsehood*: ns. 41. 15.

lǣca, wm., *leech, physician*: ns. 48. 1.

lǣce, m., *leech, physician*: ns. 48, 12.

lǣcedōm, m., *medicine, medical treatment*: ip. lǣcedōmum, 48. 3.

lǣdan, wv., *lead, guide*: opt. 2. sg. lǣde, 49. 5; imp. lǣd, 49. 18.

†lǣn, f., *lease*: ds. lǣne, 2. 8; lǣnan (?), 2. 11 (adj.?).

lǣne, adj., *temporary*: nsn. 24. 16; asm. lǣnan, 25. 2; np. lēne, 7. 18; wk. gpn. (?) lǣnena, 2. 14; wk. dpn. lǣnan, 1. 17.

lǣr, f., *teaching, advice*: as. lǣre, 53. 20; ip. lārum, 65. 13.

lǣran, wv., *teach, instruct; advise*: 1. sg. lǣre, 1. 8; 55. 13; lēre, 61. 18; 2. sg. lǣrst, 4. 20; 22. 19; 42. 18 (MS. lætst); lērst, 8. 9, 10, 15; 13. 8; 30. 26; 32. 1; 3. pl. lǣrað, 21. 3; pret. 2. sg. lærdest, 7. 20; 8. 1, 2; 54. 2; 55. 19; 8. 3 (MS. lærdesd); lērdest, 7. 18; 14. 9, 10; 3. sg. lǣrde, 1. 15; opt. 2. sg. lǣre, 43. 19; 45. 7; lēre, 12. 17; 13. 22; imp. lær, 54. 2; inf. 39. 22; ger. lērenne (MS. lerrenne), 32. 16.

læs, adv., *less*: 35. 1; 36. 17; 37. 2; lēs, 35. 13; lǣsse, 16. 18; 59. 8; lēasan, 30. 22.

lǣs, conj., *lest*: (þī or ðē) w. opt., 4. 17; lǣst, 49. 1; w. ind. lēs, 15. 10; lǣste, 31. 23.

lǣssa, adj., *less*: dsf. lǣssan, 44. 13.

lǣstan, wv., *do, perform*: opt. 3. sg. lǣste, 32. 24.

lætan, rv., *let, allow; leave*: 3. sg. lǣt, 67. 10; imp. 14. 2 (MS. læd); inf. 43. 16; lētan, 32. 19.

land, n., *land*: ds. lande, 2. 12; 21. 21, 24; 28. 18; as. land, 45. 21.

lang, adj., *long*: ns. lang, 10. 7; asm. langne, 44. 7; længne (MS. lægne), 44. 6.

lange, adv., *long, long time*: lange, 12. 3, 6; 13. 20; 49. 6; 55. 2; 57, 2; 69. 32; lang, 52. 17; 59. 30; comp. leng, 12. 4; læng. 36. 17.

lārēow, m., *teacher*: as. lārēwas, 45. 4.

†lāðian, wv., *hate*: inf. 48. 4.

lēaf, n., *leaf*: ns. 10. 3.

†lēan, sv. 6., *blame, censure*: 1. sg. lēa, 61. 17.

lencten, m., *springtime*: ns. 9. 19.

lēof, adj., *pleasing, agreeable*: comp. ns. lēofre, 18. 8.

lēogan, sv. 2, *lie*: 1. sg. lēoga, 24. 2; inf. 24. 2.

lēoht, n., *light, brightness, brilliance*: ns. 6. 12; gs. lēohtes, 6. 2;

44. 27; 47. 8; ds. lēohte, 31. 15; 35. 3; 49. 9; 49, 6 (MS. lohte); as. lēoht, 9. 15; 35. 5; 37. 1; is. lēohte (MS. leothte), 44. 21.

lēoht, adj., *light, bright*: asm. lēohtne, 9. 15.

leornian, wv., *learn, study, read*: pret. 1. sg. leornode, 41. 2, 7; 2. sg. leornodest, 20. 13; leornedost, 20. 16; 21. 7; leornodest (MS. leorndes), 64. 27; leorneodest (MS. leorneodes), 20. 12; imp. leorna, 65. 8; leorniæn (!), 68. 8.

†leornung, f., *learning, study*: ds. leornunga, 41. 1.

lettan, wv., *hinder, impede*: 3. pl. lettað, 40. 6.

līc, n., *body*: as. 42. 4, 12; 43. 13.

līcan, wv., impers., *please*: 3. sg. līcað, 61. 15; pret. 3. sg. līcode, 1. 16; opt. 3. sg. līcie, 47. 1; 54. 4.

līchama, wm., *body*: ns. 66. 6; līchaman, 41. 12; 66. 27; līchama (MS. lichaman), 10. 12; gs. līchaman, 4. 15; 31. 3; 34. 14; 37. 10; 41. 14; 44. 25, 26; 59. 6; 63. 21; 64. 14; 65. 4; 67. 3; līchoman, 40. 7; lȳchoman, 56. 13; līcuman, 26. 9; 27. 11; 29. 14; lȳcuman, 31. 5; ds. līchaman, 34. 8; 41. 12; 49. 2, 3; 66. 19; 67. 32; lȳchaman, 60. 6; līcuman, 29. 13; lȳcuman, 13. 23; as. līchaman, 48. 21; līcuman, 16. 10; lȳcuman, 8. 4; 13. 17; np. līchaman, 10. 8, 11.

līchamlic, adj., *corporeal, bodily, material*: npn. lȳchamlican, 66. 27; np. līchamlice, 51. 9; ipn. līcumlicum, 31. 16; līchamlicum, 31. 21.

līchamlice, adv., *corporeally, bodily, in the flesh*: 6. 14; 7. 8; 19. 15.

līcwyrðe, adj., *acceptable*: ns. 13. 24 (MS. licworðe).

lim, n., *limb, member*: as. 42. 9.

†līne, wf., *line*: ns. 20. 20; lȳne, 21. 9; ds. līnan, 20. 17; as. līnan, 21. 6.

līðe, adj., *mild, soothing*: ipm. līðum, 48. 3.

lōcian, wv., *see, look; take heed*: 3. pl. lōciað, 44. 22; opt. 3. sg. lōchige, 31. 12; 45. 8; lōcie, 45. 10; lōcige, 45. 13; imp. lōca, 17. 9; inf. 43. 21 (2); 45. 19; 45. 9 (?); lōcigan, 34. 22.

†lōhsceaft, m., *bar* (?), *bolt* (?): ap. lōhsceaftas, 1. 2.

lufian, wv., *love*: 1. sg. lufige, 11. 10; 12. 14; 13. 12, 19; 15. 20; 16. 3 (2), 8, 12, 13, 17, 18; 19. 11; 25. 17; 33. 12; 39. 14; 42. 24, 25; 35. 15; 43. 3, 4, 5, 6, 7; 2. sg. lufast, 16. 2, 5, 6, 7; 25. 1, 6, 12; 27. 13; 33. 19; 40. 3; 42. 6; 58. 3 (2), 5 (2), 7; lufæst, 33. 16; 3. sg. lufað, 5. 16; 7. 4; 13. 19; 19. 11; 25. 27; 28. 16; 42. 3; 44. 14; 58. 12, 13, 15 (2); 3. pl. lufiað, 5. 17, 18; 40. 2; pret. 2. sg. lufadæst, 33. 20; lufodest, 38. 6; 42. 14; 3. sg. lufode, 42. 22, 23; lufede, 42. 22; 43. 11; 3. pl. lefdon, 67. 19; opt. 2. sg. lufige, 25. 8; 39. 11 (2), 12; 61. 17, 18; lufiæ, 15. 22; 3. sg. lufige, 42. 1; 58. 13, 14 (2); 3. pl. lufigen, 69. 7; pret. 1. sg. lufede, 23. 12; 3. sg. lufode, 42. 21; 43. 9; inf. 5. 17; 15. 18; 19. 9; 23. 9; 25. 13; 42. 15; 19. 10 (MS. lufia); ger: lufianne, 16. 16; 39. 9; pr. p. lufiende, 14. 7; 28. 16; lufiendas (as noun), 42. 2.

lufu, f., *love*: ns. 28. 15; 29. 3;

43. 12; 7. 7 (MS. luuu); lufe, 29. 11; 36. 13; lufa, 29. 6; gs. lufu, 29. 8; ds. lufe, 42. 16; as. 12. 22; 27. 17; 28. 11; 29. 16; 42. 16; dp. lufum, 38. 4, 5, 8, 10; 39. 8 (2).

lust, m., *pleasure, desire, lust*: ns. 36. 14, 16; ap. lusta, 23. 4, 7.

lustlice, adv., *gladly*: 11. 18.

lybban, wv., *live, be, exist*: 2. sg. lifast (MS. lufast), 59. 3; 57. 11 (MS. ib.); leofest, 58. 18; lifað, 64. 10; 3. sg. lifað (MS. lufað), 6. 22; 61. 11 (MS. ib.); 1. pl. lyfað, 18. 10; lybbað, 10. 9; 44. 19, 20; 3. pl. 6. 9 (2); pret. 1. sg. lyfde, 58. 1; opt. 2. sg. libbe, 56. 3 (2); lybban, 43. 24; 44. 17; 56. 7, 10; 57. 6, 8, 9, 14; libban, 58. 6 (2); pr. p. libbendu, 3. 5; lybbende, 10. 13; 56. 12; 59. 27.

lȳf, n., *life*: ns. 33. 18 (2); 38. 3; 50. 7; 64. 17, 19; līf, 6. 9; gs. lȳfes, 5. 22, 23; 8. 13, 14; 12. 22; 25. 18; 58. 2; 60. 1; ds. lȳfe, 9. 2; 25. 17; 43. 23; 58. 24; 64. 21; 67. 23; 70. 3; līfe, 33. 13; 43. 18; 59. 25; 60. 3, 14; 62. 1; as. lȳf, 9. 1; 25. 10; 60. 12; līf, 28. 12; vs. lȳf, 11. 8; dp. lȳfum, 13. 25.

lȳhtan, wv., *make light, reflect*: 3. pl. lȳhtað, 31. 9, 10.

lystan, wv., impers. w. dat. of person and gen. of thing, *please*: 3. sg. lyst, 2. 8; 14. 22; 34. 9; 36. 15, 17; 37. 3, 4, 5; 42. 4, 6; 50. 1; lyste, 1. 6; 14. 22; 36. 1; 46. 16, 21; 47. 2; 59. 33; 64. 12; lystæ, 52. 4; 3. pl. (?) lyst, 67. 22; opt. 3. sg. lyste, 39. 1.

lȳtel, indecl. noun, *little*: as. lītel, 25. 15.

lȳtel, adj., *little*: ds. lȳtlum, 30. 22; as. lȳtel, 66. 17.

lȳtel, adv., *little*: 41. 4; lȳtle, 26. 15; 52. 6; lȳtlum (dat. of lȳtel, adj.), 45. 16 (2); 58. 14.

M.

mǣg, m., *kinsman*: ap. māga, 68. 16.

mǣnan, wv., *mean, signify*: pret. 3. sg. mǣnde, 61. 34.

mǣð, f., *measure, degree, kind*: ds. mǣðe, 31. 9, 24; 32. 17; is. mēþe, 55. 9.

†maga, adj., *able, strong*: ns. 1. 9.

magan, swv., *be able; avail*: 1. sg. mæg, 19. 17; 22. 20; 23. 5, 8; 25. 15; 30. 19 (2); 33. 9 (2); 34. 5; 35. 20; 39. 1, 18; 43. 26; 46. 16; 49. 18; 50. 4; 53. 10, 21; 57. 2; 59. 15; 64. 23; 66. 15; 69. 25; meg, 13. 3; 26. 5; 2. sg. meaht, 40. 1; 43. 18; 3. 15 (MS. mehat); myht, 31. 13; 37. 15; 66. 22, 25; miht, 47. 11; 62. 34; myhte (MS. myh), 47. 14; 3. sg. mæg, 1. 16; 5. 13, 14, 17; 19. 3; 21. 10; 29. 13; 30. 14, 21; 31. 12, 23; 43. 21, 22 (2), 26; 44. 16; 45. 2, 6; 47. 9; 48. 2 (2); 66. 27; 68. 3; 60. 5 (MS. mæga); meg, 59. 13; 1. pl. magon, 6. 14; 7. 13; 15. 7; 66. 20. 29, 33; 68. 11; 1. du. magon, 47. 6; 3. pl. magon, 8. 17; 35. 2; 39. 6; 40. 3; 47. 9; 60. 15; 61. 19; 66. 28; 68. 17, 22, 27, 29, 30; pret. 1. sg. meihte, 1. 5, 7; mahte, 21. 19; 22. 20; mæhte, 20. 4; 2. sg. myhtst, 31, 5; myhtast (MS. mythtas), 16. 23; mihtest, 32. 11; 3. sg. meuhtest, 20. 14; meahte, 2. 23;

mihte, 5. 4 (2); 1. pl. meohton, 64. 31; 3. pl. meahton, 60. 16; opt. 1. sg. mage, 2. 3; 11. 14, 16; 14. 3; 23. 1 (2); 35. 17; 37. 10; 40. 10; 46. 3; 54. 1; 55. 18; 59. 25; 62. 13; 66. 13, 14; mæge, 1. 14; 11. 18; 15. 3, 14; 18. 6, 21; 19. 7; 26. 13; 27. 1; 29. 1; 33. 10; 39. 19; magæ, 24. 7; 49. 13; 2. sg. mage, 4. 6, 16; 23. 17; 42. 11; 46. 8; 47. 12; 49. 5; mæge, 18. 14; 23. 15, 16; 24. 10; 30. 21; 52. 1; mægæ, 23. 16; magæ, 47. 16; 3. sg. mage, 1. 12; 4. 1, 4; 31. 21; 33. 2; 34. 22; 43. 24; 63. 22; mæge, 19. 4; 21. 22; 30. 7; 1. pl. magen, 62. 6; 66. 8; 1. du. 49. 11; 3. pl. 30. 5; 47. 10; 67. 6; pret. 1. sg. myhte, 23. 3; 49. 7; 63. 5; 26. 17 (MS. mythte); mihte, 31. 1; 2. sg. myhte, 60. 2; 62. 8; mæht, 46. 15; mahte, 62. 23; 3. sg. meahte, 64. 4; 67. 18 (?); mæhte, 16. 23; mahte (MS. matte), 18. 5.

man, m., *man, person*: ns. man, 20. 25; 21. 10; 24. 12; 27. 5; 31. 18, 20; 34. 21; 43. 9, 20, 24; 45. 3; 50. 20; 51. 2, 3; 65. 16, 20; 69. 5, 13, 34; mann, 44. 2; gs. mannes, 63. 30; ds. men, 39. 10; 41. 8, 18; 43. 6, 8; 47. 19; 57. 3; 69. 22; mæn, 42. 8; as. man, 11. 1; 63. 19, 31; np. men, 8. 6; 16. 9, 12; 44. 20; 65. 25; 67. 5; 69. 20, 31; gp. manna, 4. 12; 8. 19; 10. 7, 17; 11. 2; 37. 11; 42. 3; 52. 15, 19; 58. 29; 60. 4, 10, 14; 62. 33; dp. mannum, 5. 10; 42. 10; 53. 3; 62. 24; ap. men, 4. 9; 8. 14; 35. 18.

man, indef. pron., *one, people, they*: ns. man, 6. 12; 7. 3, 4; 17. 13; 19. 3, 8; 20. 8 (2), 10, 18; 25. 27; 27. 4; 29. 4; 30. 6, 14, 16, 24; 45. 7; 46. 11; 2. 6 (MS. m); 4. 4 (MS. me on); gs. mannes, 4. 3; as. man, 2. 8; 21. 20.

manian, wv., *admonish, warn*: 2. sg. manast, 7. 12; 3. sg. mannað, 6. 3; manað, 49. 17.

manig, adj., *many*; *many a, much*: nsm. manig, 60. 23; 41. 5; mani, 44. 1; asm. manigne, 1. 9, 12; 60. 24; asn. manig, 1. 12; monige, 69. 15; mani, 69. 15; np. manige, 60. 2; mænege, 60. 4; npf. manige, 28. 7; manega, 52. 17; dpn. manegum, 62. 22; dp. 59. 24; apm. manege, 1. 20; 60. 32; manige, 44. 5; apf. manega, 66. 12; mænega, 53. 3; apn. manega (MS. mare ga), 59. 16; ap. manige, 23. 4; ipf. manegum, 62. 7.

manigfeald, adj., *many, numerous*: npf. manigfealde, 25. 26.

mannisc, adj., *human*: ds. manniscum, 27. 10.

mēd, f., *reward, meed*: as. mēde, 60. 13.

medeme, adj., *worthy, proper, perfect*: ap. medeme, 52. 14; medemu, 5. 11.

†menian, wv., *proceed, direct one's self*: opt. 3. sg. menige, 1. 9.

metan, sv. 5., *compare*: 2. sg. metest (MS. mest), 17. 10; metst, 61. 8.

mete, m., *meat, food*: ds. 37. 3, 6; gp. metta, 37. 4.

mettrimness, f., *weakness, infirmity*: np. mettrimnysse, 40. 7; ap. mettrimnesse, 40. 8.

†mettrum, adj., *weak, sick*: comp. ns. mettrumra, 49. 2.

micel, adj., *much, many*: nsm. 26. 10; asf. micle, 29. 18; 68. 15; 36. 3 (MS. milcle); asn. micel, 12. 2; mycle, 35. 5; isn. miclum, 29. 15;

apn. micla, 59. 16; apf. mycela, 7. 10; comp. n. mā, 62. 13; g. māran, 28. 5; dsf. 44. 12, 13; 47. 17; a. mā, 1. 11; 14. 21; 36. 15; 37. 6, 9; māre, 17. 13; 20. 2; 65. 28; māran, 3. 17; māren, 37. 11; 66. 1 (2); māran (MS. maram), 50. 2; sup. ns. mǣst, 14. 16 (2); nsn. mǣste, 41. 9; mēst, 55. 15; asm. mǣstne, 39. 15; 59. 21; a. mǣstan, 68. 14; ap. mēst, 60. 12.

micle, adv., *much, very much*: micle, 21. 18; 31. 14; 37. 11; 43. 11; 62. 16; 67. 4; 69. 17; mycle (MS. myclce), 41. 6; micle (MS. milcle), 64. 32; mycle, 25. 8; 37. 9; mycele, 16. 19; micel, 58. 19; miclum, 29. 7; 58. 12, 13; 66. 7; myclum, 47, 18; comp. mā, 16. 18, 19; 25. 8; 36. 5; 37. 1; 47. 2; 48. 16; 59. 25; 66. 13, 21; 68. 19, 30; māre, 21. 18; 31. 14; 44. 27; 45. 2; 46. 6; 57. 1; 60. 13; 65. 12, 15, 18, 20; 67. 4; 68. 1, 31, 33; māran, 30. 23; 32. 20; 35. 16; sup. mǣst, 39. 17.

mid, prep., *with, together with; by means of*: w. dat. 1. 5, 11, 14, etc.; myd, w. instr., 30. 12, etc.

mid, adv., *therewith*: 1. 2; myd, 30. 14, etc.

middangeard, m., *world, earth*: ns. 66. 31; gs. middangeardes, 6. 13; myddangeardes, 59. 21; ds. middangearde, 9. 17; myddangearde, 43. 9.

midde, f., *middle*: gs. middes, 20. 17.

mihtig, adj., *mighty, retentive*: ns. 4. 1.

mildheortness, f., *mercy, pity*: ns. mildheortnes (MS. mildheornes), 22. 15; ds. mildheortnesse, 5. 2.

milts, f., *mercy, favor*: as. miltse, 2. 13.

mīn, pos. pron., *my, mine*: n. 3. 10, etc.; g. mīnes, 2. 2; d. mīnum, 3. 19, etc.

†mislic, adj., *various, divers*; apn. mislicu, 3. 2; mislicum (adv.?), 53. 3.

mōd, n., *mind, intellect*; *heart*: ns. 2. 21; 3. 1, 3; 27. 2; 29. 17; 64. 10, 11; 66. 19; gs. mōdes, 2. 2; 4. 15; 22. 4, 6, 11, 18; 26. 6, 8; 28. 9; 29. 17; 31. 2; 34. 14; 44. 25; 45. 1, 15; 47. 13; 48. 5; 64. 26; 66. 20, 33; 2. 20 (MS. modis); ds. mōde, 2. 21; 5. 21; 8. 4; 16. 13; 27. 10; 33. 1, 6; 34. 1, 8; 37. 14; 39. 5; 47. 5; 49. 2, 3; as. mōd, 46. 10; 48. 21; 63. 10; 48. 15 (MS. moð).

mōdor, f., *mother*: ns. 69. 28, 29.

mōna, wm., *moon*: ns. 9. 15; ns. (?) monnan, 17. 20; gs. mōnan, 17. 18; ds. 17. 15; 18. 7; 45. 12; as. 19. 16; 66. 29.

morgen, m., *to-morrow*: ds. 17. 16 morgen, 45. 23.

mōtan, swv., *be able, be allowed*: 1. sg. mōte, 13. 15; 3. sg. mōt, 68. 1; pret. 2. sg. mōst, 56. 10; 3. pl. mōston, 10. 18; opt. 2. sg. mōte, 46. 11; 3. sg. 2. 9; 70. 2; 1. pl. mōten, 67. 6; pret. 3. sg. (?) mōsten, 67. 17.

†mund, f., *remembrance*: as. munde, 67. 24.

†murge, adv., *merrily, happily*: 1. 13.

mūs, f., *mouse*: dp. mȳs, 16. 7.

†mydlinga, adv., *to a moderate extent*: 58. 14.

†mydwyrhta, wm., *co-worker*: ns. 30. 14.

myht, f., *power*: ip. myhtum (MS. mythtum), 30. 17.

†mynegian, wv., *remind*: 2. sg. mynegast, 31. 4.

†myrran, wv., *disturb, hinder*: 3. pl. myrrað, 40. 6.

myst, m., *mist, dimness*: as. 43. 17.

N.

nā, adv., *not*: 17. 4 (16 times); nō, 69. 25.

nabban, see under habban.

nacod, adj., *naked, nude*: asm. nacode, 42. 7; nacodne, 47. 13.

nǣdre, f., *adder*: dp. nǣdran (MS. nædram), 36. 17.

nǣfre, adv., *never*: 12. 10 (29 times); nēfre, 5. 8 (4 times).

nāhwǣr, adv., *nowhere, not at all*: 34. 12 (MS. nawar); nāwer, 61. 7, 29; 66. 28.

nān, adj., *no, none*: ns. 2. 6, etc.; gs. nānes, 4. 3, etc.; ds. nānum, 7. 15, etc.; as. nānne, 3. 14, etc.; nāne, 30. 7, etc.; nān, 4. 11, etc.; np. nāne, 68. 29; gp. nānre, 27. 18; dp. nānum, 5. 20; ap. nāne, 5. 5, etc.

†nānig, adj., *no*: asf. nānege, 67. 24.

nānwiht, pron., *nothing*: 4. 14, etc.; nānwit, 21. 1; nānewiuht, 66. 4.

nāwiht, pron., *nothing, nought*: n. and a. 15. 16, etc.; nāht, 5. 10, etc.; nāhte (MS. nacwte), 7. 11; d. nāhte, 5. 6, etc.; nāwuihte, 62. 28; a. nāht, 5. 11; nāwiht (MS. nawh), 32. 18; nāwt, 8. 2; nāwit, 20. 24; nāwyht, 30. 14; nāwuht, 59. 12.

nāþer, conj., *neither*: often with nē, 1. 5, etc.; nāwþer, 34. 19, etc.; 33. 8 (MS. nawaþer).

ne, adv., *not*: 1. 6, etc.

nē, conj., *neither*: often with nāþer, 1. 5, etc.

nēah, adj., *near, nigh, close*: comp. np. nēar (MS. mær), 44. 17.

nēah, adv., *near, nearly*; *lately*: 59. 29; 61. 29; 66. 28 (2); nāh, 49. 4; comp. nǣar, 49. 6; nēar, 53. 15, 16; 66. 29; in expression *nēar and nēar, nearer and nearer*: 45. 17; sup. nīehst, 65. 3.

nearo, adj., *narrow, strait*: asm. nearone, 44. 9.

†nēhsta, wm., *neighbor*: as. nēhstan, 19. 9.

nēde, adv., *of necessity*; w. sceal, *needs must*: 35. 7; 37. 9, 12; 69. 22; nǣde, 66. 15; nīde, 24. 1; 25. 4.

nemnan, wv., *name, mention*: 1. sg. nemne, 17. 13; pret. 3. sg. nemde, 64. 33.

nēod, f., *need, necessity, obligation*: ns. 14. 16; 55. 15; ds. nēode, 9. 6.

†nēodbehǣfe, adj., *necessary*: np. 30. 2.

nese, adv., *no*: nese, 17. 12, 20; 67. 30; nes, 16. 9; nese, næse, 68. 7; nese, la nese, *no, oh no*: 4. 3; 46. 1; 51. 4; 60. 31; næse, la nese, 49. 12.

niman, sv. 4, *take*: pret. 1. pl. nāmon, 6. 17.

nīwan, adv., *recently, lately*: 35. 23.

notian, wv., *enjoy*: imp. nota, 47. 15.

nū, adv., *now*: 1. 15, etc.

nyht, f., *night*: gs. nihte, 47. 6; as. nyht, 9. 15, 18.

†nȳten, n., *animal, beast*: np. nȳtenu, 10. 6, 10; 16. 8, 11.

nytt, f., *use, utility*: gs. nyttes, 13. 18.
nytt, adj., *profitable*: np. nytte, 40. 5; comp. asf. nyttran, 16. 21.
†nyttian, wv., *enjoy, use, profit by*: w. gen., 3. pl. nyttiað, 44. 23; w. acc., inf. 43. 25.
nytwyrðe, adj., *useful, profitable*: ns. 2. 16 (MS. nytwyrde); as. 43. 1.

O.

†ōden, f., *threshing-floor*: ds. ōdene, 44. 19.
of, prep. w. dat., *of, from, concerning*: 13. 9, etc.
ofer, prep., *over, above*: w. acc. 58. 8; ofor, 10. 23; w. dat. 3. 16, etc.
ofercuman, sv. 5, *overcome, subdue*: 1. pl. ofercumað, 7. 8; 8. 18; pp. ofercumme, 34. 18.
†ofergemet, n., *excess*: as. 17. 9 (MS. ofergemeð).
ofergiotolness, f., *forgetfulness*: is. ofergiotolnesse, 63. 4.
ofermǣto, f., *pride*: as. 11. 15.
†ofermette, adj., *immoderate*: nsm. ofermetta, 38. 2; ofermytta, 38. 2.
†oferstælan, wv., *convince*: 2. sg. oferstælest, 62. 16; pret. 1. sg. oferstælde, 62. 17; pp. oferstēled, 62. 15.
oferswīðan, wv., *conquer*: 2. sg. oferswīðest, 8. 5.
oferwinnan, wv., *overcome, subdue*: inf. 14. 2.
ofmunan, swv., *remember*: opt. pret. 1. sg. ofmunde, 62. 20.
ofsittan, sv. 5, *beset, oppress*: pp. ofseten, 63. 4.
oft, adv., *often*: 3. 1; 17. 13; 69. 5 (MS. ofð); comp. oftor, 61. 30.
oftēon, sv. 2, *deprive*: pret. 3. sg. oftēah, 41. 1.
on, prep., *on, upon, in*: w. dat. 1. 7, etc.; w. acc. 16. 15, etc.
on, adv., *into*: 12. 7.
†onbrerdnes, f., *inspiration*: ns. 25. 17.
onbrirdan, *inspire, incite*: opt. 3. sg. onbrirde, 30. 9.
ondrēdan, wv., *fear, dread*: 1. sg. ondrēde, 33. 11, 13, 14; 40. 8; 43. 3; 46. 9; 62. 18; 64. 17; ondræde, 20. 24; 2. sg. ondrēdest, 20. 21; 25. 6; 33. 19 (MS. ib.); (MS. ondrest); pret. 3. sg. ondrǣd. 67. 26; opt. pret. 2. sg. ondrēde, 33. 21.
onfindan, sv. 3, *learn, find out*: pp. onfundne, 14. 7.
onfōn, rv., *receive, take*: imp. onfōh, 12. 7; inf. onfōn, 42. 11.
ongēan, prep. w. acc., *against*: 31. 10; 34. 22; 45. 10.
ongēan, adv., *back, again*: 31. 9, 12; 42. 12.
†ongelīhtan, wv., *enlighten*: opt. 3. sg. ongelīhte, 2. 2.
onginnan, sv. 3, *begin, attempt*: 1. sg. ongynne, 46. 5; 3. sg. onginð, 55. 1; 3. pl. onginnað, 10. 6; opt. 2. sg. ongynne, 55. 13; 3. sg. onginne, 30. 16; inf. ongynnan, 34. 12; 45. 16.
†ongierwan, wv., *divest of, strip*: 3. sg. ongiereð, 59. 20.
ongytan, sv. 5, *understand, comprehend*: 1. sg. ongyte, 16. 20; 32. 17, 18 (2); 39. 4; 42. 5; 43. 1; 48. 9, 23; 49. 3; 58. 4, 7; ongæate, 41. 3; 2. sg. ongytst, 34. 5, 7;

51. 5; ongitst, 16. 22; 50. 19; ongytst (MS. ongyst), 46. 13; 60. 17 (MS. ib.); 3. sg. ongyt, 11. 2 (2); 28. 14; ongit, 6. 12; ongæt, 68. 21; 3. pl. ongēaton, 60. 3; ongǣaton, 19. 19; ongyotað, 69. 6; ongytað (MS. ongytat), 11. 9; opt. 2. sg. ongyte, 25. 21; 32. 5, 14; 35. 8; 53. 6; ongeate, 60. 19; ongytæ, 19. 18; 3. sg. ongyte, 31. 26; 42. 1; ongytæ, 18. 15; 1. pl. ongeatan, 7. 18, 20; inf. 2. 23; 6. 14; 11. 16; 14. 14, 19; 17. 1; 18. 14; 19. 14; 20. 15; 22. 20; 23. 15; 25. 14, 15; 31. 18, 22, 23; 32. 6; 46. 4; 49. 13; 53. 18; 57. 3; 58. 16; 60. 15; ongitan, 42. 7; 47. 16; 55. 18; 60. 5; ger. ongytænne, 31. 25; ongyttanne, 39. 16; 41. 4; pp. ongyten, 21. 16; 58. 25; ongitten, 53. 6; ongitan, 28. 14.

onhagian, wv., impers., *be fitting, please, become*: opt. 3. sg. onhagige, 2. 16; onhagie, 4. 13; onhagað, 26. 7; 46. 5; 65. 10.

†onhwærfedness, f., *change*: ds. onhwærfednesse, 9. 5.

†onlīcness, f., *similitude, image*: ds. anlīcnesse, 9. 16; 11. 1.

†onlōcian, wv., *look on, look at*: 1. pl. onlōciað, 31. 22; opt. 1. sg onlōcige, 26. 16.

onlȳhtan, wv., *illuminate*: w. gen. 3. sg. onlȳht, 31. 7; w. acc. 3. sg. onlēoht, 44. 25; onlīht, 44. 25.

†onriht, adv., *rightly*: 13. 8.

onscynian, wv., *shun, avoid*: 3. pl. onscyniað, 45. 11; onscuniað, 47, 8; inf. onscunian (MS. onscinian), 47. 6.

onsendan, wv., *send*: imp. onsend, 68. 3.

†ontimber, n., *material*: as. 2. 6.

†onweald, n., *power*: ds. onwealde 55. 9.

openlice, adv., *openly, clearly*: 5. 20; 42. 9; 64. 24; 67. 7; comp. openlicor, 46. 3; 64. 32.

ormōd, adj., *hopeless*: ns. 49. 4.

oð, prep. w. acc., *until*: 27. 6.

oð, conj. w. opt., *until*: 3. 15; 59. 9; w. ind., 35. 22.

ōðer, adj. pron., *second, other*: ns. 3. 8; 57. 6, etc.; gs. ōðres, 4. 8, etc.; ds. oððer, 10. 1; as. ōðerne, 5. 15, etc.; np. ōðre, 10. 3, etc.; gp. ōðera, 4. 11, etc.; dp. ōðrum, 5. 20, etc.; ap. oððere, 17. 15.

oððe, conj., *or*: 2. 22, etc.; 46. 11; (MS. of ðe), oððe . . . oððe, *either . . . or*, 9. 5, 6, etc.

R.

racu, f., *exposition, discourse*: ns. 26. 7.

rǣd, m., *advice, counsel*: as. 13. 24; 48. 18 (MS. reð).

†rædfast, adj., *wise*: ns. 61. 9.

†rædlic, adj., *expedient, reasonable*: comp. ns. rædlicre, 33. 4.

†ræðe, adv., *soon, quickly*: 52. 5; raðe, 30. 20; comp. raðor, 17. 5, 12.

recan, wv., *care, reck*: pret. 1. sg. rōhte, 58. 1 (2).

reccan, wv., *expound, explain; rule, direct*: 2. sg. recst, 9. 18; 59. 10; pret. 1. sg. rehte, 32. 10; 63. 9; pret. 2. sg. reahhest, 20. 10; reahte, 3. 1; 3. sg. ræhte, 41. 7.

recelēas, adj., *careless*: np. recelēase, 40. 2.

†rēdan, wv., *decree, determine*;

read, explain: 2. sg. rēdst, 9. 18; pp. rēden, 50. 6.

†rēne, m., *mystery, dark saying*: dp. rēnum, 69. 11.

rest, f., *rest, repose*: ds. reste, 2. 4.

rīce, n., *kingdom, authority*: ds. 6. 18; [rīce], 6. 18; 14. 8.

rīce, adj., *great, powerful*: nsm. 69. 4, 13.

†rīclic, adj., *sumptuous*: nsn. 38. 3.

rīcsian, wv., *reign, govern*: 2. sg. rīcsast, 7. 17; 11. 13; inf. 59. 23.

rīdan, sv. 1, *ride*: 3. sg. rīt, 30. 1.

riht, n., *right, equity, truth*: gs. rihtes (?), 64. 29; ds. rihte, 68. 22.

riht, adj., *right, proper, correct*: asm. rihtne, 2. 3; 30. 18; 44. 7, 10; rihte, 28. 10; asn. riht, 6. 9; apm. riht, 8. 15; comp. ns. rihtra, 23. 18; rihtre, 39. 8.

rihte, adv., *right, rightly, directly*: rihte, 13. 7; 16. 22; 22. 3, 4; 24. 14; 25. 7; 26. 4; 34. 5; 39. 3; 46. 17; 58. 16, 25; 61. 3, 10; 62. 15; 24. 9 (MS. rithte); riht, 4. 22; 24. 2; 50. 8.

rihtlic, adj., *right, just*: comp. ns. rihtlicre (MS. rihlicre), 33. 3.

†rihton, used only in phrase *on rihton, right*: 37. 13.

rihtwīs, adj., *righteous, just*: asm. rihtwīsne, 14. 6; wk. asm. rihtwīsan, 52. 1; np. 62. 1; 69. 7.

rihtwīsness, f., *righteousness*: ns. rihtwīsnes, 22. 15; 52. 17; gs. rihtwīsnesse (MS. rihtwisne), 65. 28; as. rihtwȳsnesse, 8. 9; rihtwīs̀nesse, 8. 15.

†rihtwyrðe, adj., *just, worthy, righteous*: sup. ns. rihtwyrðost, 13. 25.

†rīman, wv., *enumerate, count*: ger. rīmanne, 52. 17; rīmande, 59. 30.

rine, n., *course*: ap. rina, 9. 14.

†rīpan, sv. 1, *ripen*: 3. pl. rīpað, 10. 5.

rodor, m., *heaven, firmament*: gs. rodores, 21. 8; 20. 15 (MS. roðores).

S.

sǣ, f., *sea*: ns. 30. 1; ds. sǣ, 21. 20; 22. 8; sē, 2. 11; as. sǣ, 45. 20; sē, 9. 23.

†sǣclif, n., *cliff, promontory*: ds. sæclife (MS. sæclifle), 45. 18.

†sægen, n., *saying, statement*: ds. segene, 60. 30; 62. 3; dp. (?) sægena, 60. 5; sæcgena, 62. 5.

sam, correl. conj., sam ... sam, *whether ... or*: 24. 1; 25. 4.

sār, n., *suffering, pain*: ns. 40. 9; 41. 4.

sāwel, f., *soul, spirit*: ns. 3. 4; 15. 3; 41. 12; 64. 9; sāwl, 9. 13; 10. 13; 60. 5; 63. 30; 66. 6; sāwle, 28. 7; 67. 2; sāule, 29. 12; gs. sāwle, 27. 3, 18; 30. 3; 41. 13; 57. 1; 59. 7, 25, 29; 60. 16; 64. 14; 65. 5; sāule, 28. 6; ds. sāwle, 49. 20; 63. 35; sāule, 41. 11; as. sāwle, 16. 1, 3, 4, 5, 6; sāule, 14. 20; 15. 20; np. sāwla, 8. 19; 53. 6; 63. 32; sāula, 58. 29; sāuwela, 52. 15; gp. sāwla, 60. 10; 61. 33; sāwlen (?), 61. 31; dp. sāulum, 39. 17; 53. 1; 10. 17 (MS. sealum); sāwlum, 62. 24.

†sceacan, sv. 6, *flee, depart*: pret. 1. sg. scōc (MS. seoc), 12. 9.

†scēadwīsnes, f., *reason*: ns. 3. 10.

†sceamfest, adj., *modest*: gsn. sceamfestes, 36. 1.

sceamian, wv., impers., *be ashamed, blush*: 3. sg. sceamað, 20. 25; 48. 10; 60. 18; 62. 14; opt. 3. sg. scamige, 49. 8; 60. 20.

sceamu, f., *shame, dishonor*: ds. sceame, 12. 7.

sceapen, see scypend.

†scearpe, adv., *keenly, sharply*: scearpe, 44. 22; sup. scerpest, 43. 21; scearpost, 43. 21.

scēawian, wv., *observe, show* (?): imp. scēawa, 3. 14.

scēawunga, f., *seeing, observing*: as. 21. 17.

†sceotan, sv. 2, *shoot, rush*: 3. pl. scēotað, 66. 23.

†scēðþe, f., *skiff*: is. 21. 23.

scort, adj., *short*: asm. scortne, 44. 8; scordne, 44. 9; comp. as. scyrtran, 49. 5; wk. 49. 11.

scyldig, adj., *guilty*: nsm. wk. scyldiga, 65. 16.

scȳma, wm., *brightness, effulgence*: as. scȳnan, 45. 12; is. scȳman, 66. 22; scīman, 31. 8.

scȳnan, sv. 1, *shine*: 3. sg. scȳnð, 31. 7, 9, 11; scȳnað, 66, 23; opt. 3. sg. scīne, 31. 11; pr. p. scȳnunde, 31. 15.

sculan, anv., *be obliged, must, ought, shall*: 1. sg. sceal, 4. 13; 12. 16; 17. 16; 24. 1; 30. 19; 32. 19; 35. 7; 37. 11, 12; 35. 18 (MS. scel); sceol, 37. 9; scel, 28. 9; scal, 30. 16; scall, 66. 16; 2. sg. scealt, 22. 17; 25. 4, 5; 27. 3, 8; 30. 20; 32. 14; 43. 16; 48. 4; 64. 24; sceolt, 65. 7; scalt, 32. 12; 47. 12; 3. sg. sceal, 43. 19; 45. 15; 61. 12, 13; 63. 16, 27, 28; 65. 20; sceol, 68. 22; 1. pl. scelon, 55. 12; scylon, 28. 13; sceolon, 59. 8; sculon, 60. 14; sceolun, 66. 35; scylon, 13. 9; pret. 1. sg. sceolde, 11. 17; 12. 5; 15. 12; 35. 12; scolde, 23. 3; 36. 10; 2. sg. sceoldest, 15. 8; scoldest, 34. 16; opt. 1. sg. scyle, 19. 10; 33. 11; 49. 14; scile, 12. 11; 33. 7; 2. sg. scyle, 33. 19; 3. sg. sceole, 19. 8; sceal, 22. 18; scyle, 30. 25; 3. pl. scylen, 22. 2; scolen, 42. 2; pret. 1. sg. sceolde, 29. 1; 3. sg. 39. 7; scolde, 43. 14.

scyld, m., *shield*: ns. 66. 32.

scyp, n., *ship*: ns. 21. 20; 22. 7, 18; 29. 16, 20; gs. scypes, 29. 20; scipes, 22. 4; ds. scype, 22. 5, 10; 28. 18; as. scyp, 21. 21.

scypend, m., *creator*: ns. 4. 21; 61. 14; vs. sceapen, 11. 5.

se, demonst. adj. (n. þæt; f. sēo), *the, that*: nsm. 1. 16, etc.; nsn. þæt, 2. 21, etc.; nfs. sēo, 6. 10, etc.; gsm. and n. þæs, 1. 8, etc.; þes, 51. 9, etc.; dsm. and n. þām, 1. 4, etc.; g. and dsf. þǣre, 2. 7, etc.; dsf. þāre, 2. 4, etc.; þēre, 2. 11, etc.; asm. þone, 2. 12, etc.; þane, 1. 6, etc.; asn. þæt, 4. 17, etc.; þat (MS. þad), 7. 14; asf. þā, 1. 17, etc.; is. þī, 4. 17, etc.; ðē, 15. 10, etc.; np. þā, 10. 11, etc.; gp. þāra, 1. 2, etc.; dp. þām, 14. 15, etc.; ap. þā, 1. 4, etc.; sē, as pers. pron., 1. 15, etc.

sēarian, wv., *wither*: inf. 10. 6.

sēcan, wv., *seek, search for, follow after*: 1. sg. sēce, 11. 11; 2. sg. sēcst, 35. 10; 48. 9; 3. sg. sēcð, 7. 2; 13. 7; 27. 12; sǣcð, 7. 4; sēhð, 13. 7; 1. du. sēcað, 55. 9; pret. 2. sg. sōhtest, 15. 10; 1. du. sōhten, 42. 1; opt. 3. sg. sēce, 44. 2; imp. sēc, 3. 15; 63. 8; sǣc, 15. 1; inf. 13. 8 (2); 40. 10; 64. 3, 24; 65. 7.

secgan, wv., *say, tell*: 1. sg. secge, 14. 19; 17. 13; 42. 24; 48. 16;

52. 9; segge, 43. 15; 2. sg. segst, 20. 23; 21. 6; 33. 22; 61. 20; sagest, 23. 11; segest, 50. 8; sægest, 58. 10; 3. sg. segð, 60. 27, 28, 32; 64. 1, 2; 3. pl. secgað, 60. 33; pret. 1. sg. sæde, 26. 18; 43. 13; 65. 7; sēde, 25. 25; 2. sg. sædest, 19. 15; 48. 11; sēdest, 37. 17; 38. 6; 61. 5; 63. 7; 3. sg. sēde, 61. 30; 62. 12; 67. 27; sæde, 69. 31; 1. pl. sædon, 58. 29; 3. pl. sædon, 20. 22, 25; 61. 32, 33; 69. 20, 31, 32; 62. 7 (MS. sæð don); sēdon, 62. 5; 69. 21; opt. 2. sg. secge, 15. 16; opt. (?) 1. pl. secgen, 49. 10; pret. 2. sg. sēde, 62. 21; 3. sg. sædæ, 16. 23; imp. sege, 14. 18; 15. 2; 19. 17; 42. 13; 46. 2; 53. 8; 56. 11; secge, 54. 3, 5; seige, 14. 12; inf. 17. 4; 19. 20; 23. 6; 24. 1, 3; 26. 5; 46. 16; 50. 5; 59. 11; seggan, 21. 3.

sēftlic, adj., *luxurious*: nsn. 38. 3.

selcūð, adj., *rarely known, strange*: apn. 3. 2.

seldon, adv., *rarely, seldom*: 42. 8.

sellan, wv., *give, grant*: 2. sg. sillest, 8. 13; silst, 8. 18; pret. 2. sg. sealest, 7. 5; sealdest, 7. 7, 10, 14; 8. 18; sealdeste, 7. 12; 3. sg. sealde, 10. 17; 52. 16; imp. sile, 11. 16; 12. 18; 14. 5.

sēl, adj., *blessed, happy*: sup. wk. nsn. sēoleste, 63. 2; nsf. sēleste, 62. 25.

sendan, wv., *send, dispatch*: opt. 3. sg. sende, 67. 28.

sēoc, adj., *sick*: wk. nsm. sēoca, 48. 1.

seofian, wv., *sigh, lament*: inf. 47. 12; 48. 4.

seolfor, n., *silver*: as. 45. 9.

settan, wv., *build*: inf. 1. 13.

simle, adv., *always, continually* 5. 15; 8. 10 (2); 9. 1, 6, 10; 10. 13; 13. 22, 24; 64. 11; in MS. fol. are smile: 30. 7, 8; 31. 15; 37. 1; 53. 15; 55. 16, 17; 56. 10; 59. 2 (2), 3; 63. 18 (MS. smmle).

singan, sv. 3, *narrate, say, sing* (?): pret. 1. sg. sang, 14. 14; opt. pret. 2. sg. sunge, 14. 16.

†sinn, f., *sin*: gp. sinna, 7. 6; 47. 15; synna, 6. 3; dp. sinnum, 8. 15; synnum, 8. 7.

sittan, sv. 5, *sit, abide*: inf. 3. 16.

†slēp, m., *sleep, death*: ds. slēpe, 6. 3; 7. 6.

smēagean, wv., *think on, examine, scrutinize*: imp. smēa, 64. 26; inf. smēigan, 53. 10; pr. p. smeagende, 3. 1.

smēaung, f., *reflection, investigation*: ns. 28. 6; ds. smēaunge, 2. 20.

†smec, m., *sense of taste*: is. smecce, 6. 15.

smelt, adj., *calm*: asn. smelte, 30. 2.

†smēðe, adj., *smooth*: asm. smēðne, 44. 10.

†smicer, adj., *fair, beauteous*: asm. smicerne, 1. 12; apn. smicere, 5. 7.

sōfte, adv., *softly, comfortably*: 1. 14; comp. sōftor, 1. 16.

sōna, adv., *at once, soon*: 14. 19 53. 11.

sōð, n., *truth*: as. sōð, 24. 3; gp. sōðes, 50. 4.

sōð, adj., *true*: ns. 6. 6 (2); 9. 3; 11. 3; 18. 16; 40. 8; 41. 10; 50. 9, 14, 16, 17; 51. 3; 52. 11; 57. 13; 61. 20; 62. 11; gsn. sōþes, 5. 22.

sōð, adv., *truly*: 48. 11.

sōðfæst, adj., *true, just, trustworthy*: nsm. 51. 3 (MS. seoðfæst); npm. sōðfeste, 69. 31; wk. nsm. sōðfasta, 52. 8, 10.

sōðfestness, f., *truth*: ns. sōðfæstnesse, 6. 5; sōðfęstnesse (MS. soðfesnesse), 50. 9; sōðfestnes, 50. 16; 51. 7; 50. 7 (MS. soðfasnes); 50. 15; sōðfestness, 52. 7; gs. sōðfestnesse, 5. 22; ds. sōðfestnesse, 50. 5, 17; 50. 4 (MS. soðfesnesse); as. sōðfestnesse, 50. 2; sōðfæstnesse, 64. 32; sōðfestnes, 52. 12.

sōðlice, adv., *truly*: 6. 22; 11. 10; 32. 1; comp. sōðlicor, 61. 31; sup. sōðliost, 3. 10; 20. 8.

†spec, f., *saying, statement*: ds. spece, 26. 4.

†specan, sv. 5, *speak, say*: pret. 3. sg. spec, 61. 27; 1. pl. spēcon, 45. 14; opt. 1. sg. specce, 20. 5; 2. sg. spece, 23. 13.

spēd, f., *wealth, riches*: as. spēde, 36. 3; vs. spēd, 11. 6; np. spēda, 8. 3.

spel, n., *story, account*: ns. 60. 31; as. spel, 60. 27.

sprecan, sv. 5, *speak*: 1. pl. sprecað, 10. 14; pret. 3. sg. sprec, 61. 30; 1. pl. sprēcon, 28. 17; pret. 1. du. 18. 18; 24. 19; 65. 8; 3. pl. sprēcon, 62. 5; opt. 2. sg. sprece, 46. 2; 47. 4; opt. 2. sg. (?) sprece, 61. 12; pret. 2. sg. sprece, 29. 3.

spurian, wv., *search after, pursue*: 2. sg. spurast, 39. 21; 49. 16; pret. 1. du. spyredon, 69. 33; opt. 3. sg. spurige, 30. 24; 41. 19; pret. 3. sg. spirede, 43. 10; 1. du. spyredon, 55. 3; spureden (?), 45. 23; imp. spura, 15. 1; inf. 39. 18, 20; 45. 22; 59. 8.

standan, sv. 6, *stand*: opt. pret. 3. sg. stōde, 64. 15; inf. 21. 22.

†stǣl, n., *place, position*: ds. stǣle, 64. 15; stāle, 27. 10.

†stælwyrðe, adj., *serviceable*: npf. stælwyrða, 53. 5.

†stæpmēlum, adv., *by degrees, step by step*: 45. 17.

†stæreblind, adj., *stone-blind*: np. 44. 23; ns. 43. 26.

†stede, m., *position, steadfastness*: as. 20. 19.

†stenc, m., *sense of smell*: ds. stencce, 18. 12.

steorra, wm., *star*: ap. steorran, 45. 12.

stīgan, sv. 1, *mount, ascend, rise*: opt. 3. sg. stīge, 45. 17; inf. 45. 16.

stīoran, wv., *govern*: 3. sg. stīorð, 59. 18.

†stīð, adj., *severe, bitter*: ipm. stīðum, 48. 3.

†stīward, m., *steward*: ns. 24. 5.

†stōclīf, n., *dwelling-place, abiding-place*: ds. stōclīfe, 1. 17; 2. 14 (?).

stōw, f., *place, retreat*: as. stōwe, 4. 12; 4. 8 (MS. stoge).

†streng, m., *cord*: ns. 22. 9; as. streng, 22. 17.

strange, adv., *violently, severely*: comp. strengre, 41. 6 (2).

†strengð, f., *strength, ability*: as. strengðe, 37. 10.

strȳnan, wv., *acquire*: inf. 3. 17.

†stuþansceaft, f., *stud-shaft*: as. stuþansceaftas, 1. 1, 10.

sum, adj., pron., *some, a certain (one)*: nsn. 3. 8; gsm. sumes, 68. 27; dsf. sumere (!), 15. 13; asm. sumne, 10. 15; 49. 5; 52. 16; 65. 17; 69. 5, 13; as. sum, 33. 19; asf. sume, 45. 17; asn. sumu, 45. 18; is. sume, 49. 5; np. sume, 9. 24; 16. 18 (2); 44. 5, 7, 8, 9, 11 (2), 12, 13 (3), 17 (2), 18 (2), 19 (2), 22 (2), 23; dp. sumum, 18. 1; 39. 12; 40. 4; 52. 3; 69. 22; 1. pl. sumum, 30. 12.

sumor, m., *summer*: ns. sumer, 9. 19; ap. sumeras, 1. 14.

sunu, m., *son*: ns. 9. 11; suna, 9. 4; sunu, 61. 5, 6, 16; gs. sunu, 62. 4; suna, 6. 2; sunu, 63. 33; as. 61. 17.

sunne, f., *sun*: ns. 9. 15; 26. 16; 31. 9, 11, 15; gs. sunne, 20. 19; sunnan, 44. 27; 47. 8; 66. 22; ds. sunnan, 31. 6; 43. 25; 44. 21, 24; 45. 3, 14; as. sunnan, 26. 9, 14 (2); 31. 3, 11, 16, 24; 34. 17; 43. 22; 45. 6, 10, 12; 47. 6, 11; ap. sunnan, 31. 21; 34. 22; 45. 4.

swā, adv., *so*: 1. 21, etc.

swā-swā, correl. conj., *just so*: 1. 15, etc.

swæðer, pron., *whichever*: as. 10. 18; 65. 23 (MS. swæder).

swec, m., *sense of smell*: ds. swece, 18. 13; is. swece, 6. 15.

†sweltan, sv. 3, *die*: 3. sg. swelt, 6. 21; 3. pl. sweltað, 59. 23.

sweotol, adj., *evident, clear*: ns. 60. 10; 64. 6; comp. ap. sweotoloran, 62. 21.

sweotole, adv., *distinctly, clearly*: 2. 23; 17. 1; 18. 14; 26. 8; 41. 16; 60. 7; 66. 2, 19, 25; swetole, 63. 29; sweotele, 31. 2; sweotolo, 60. 15; swotele, 44. 22; swotole, 26. 11, 17; swotolo, 26. 15; swætele, 63. 6; swytole, 25. 21; comp. sweotolor, 26. 13; 46. 13; 49. 13; 60. 3; swetolor, 46. 3.

sweotolice, adv., *clearly*: comp. swætolocor, 23. 2.

swilc, pron., *such*: gs. swelces, 10. 7; dsn. swilcum, 4. 12; as. swelcne (MS. swlcne), 31. 18; swilcne (MS. swilne), 66. 30; asn. swilc, 2. 6; gp. swilcra, 52. 16; swilca, 53. 1; dp. swilcum, 59. 24 (2); ap. swilce, 6. 16; swylce, 6. 16; swilcan, 53. 2; ip. swilcum, 34. 16.

swincan, sv. 3, *toil, trive*: 1. sg. swince, 26. 2; 3. sg. swincð, 65. 27.

swīðlice, adv., *greatly, exceedingly*: 69. 10.

†swugian, wv., *be silent, be quiet*: imp. swuga, 48. 7; 48. 7 (MS. suwuga).

swylce, adv., *as, like as*: 6. 16, 17; swilce, 19. 14; 45. 17; swilc, 31. 19; swīðe swilice, *every much*: 25. 6; swylce swylt, *just as*: 31. 13; swilcne, 47. 13 (2).

swīðe, adv., *strongly, much*: 5. 19, etc.; comp. swīðor, 14. 23, etc.; 16. 18, etc.; sup. swīðost, 13. 3, etc.; swīðust, 3. 2, etc.

swīðlice, adv., *strongly*: 15. 19.

sylf, pron., *self, same*: often with ic, etc.: ns. silf, 12. 13, etc.; self (MS. selfð), 47. 17; ds. sylfum, 13. 18, etc.; silfum (MS. silluum), 32. 21; 60. 22 (MS. siluum); as. sylfe, 19. 10, etc.; silfne, 11. 2, etc.; 19. 8 (MS. silfene); sælf, 66. 12; gp. silfra, 65. 12; dp. silfum, 27. 12.

siððan, adv. and conj., *since, after, afterwards*: 21. 21, etc.; (MS. syððām) 10. 11, etc.; sīððan, 2. 8, etc.; (MS. siððam) 10. 13, etc.

T.

tācn, n., *proof*: ap. tācnu, 63. 8; ip. tācnum, 62. 7.

tācnian, wv., *indicate*: 3. sg. tācnað, 20. 20.

tæcan, wv., *show, point*; *demonstrate, teach*: 2. sg. tæcst, 30. 18; 2. sg. tæst, 19. 13; pret. 2. sg. tēhtest, 29. 1; 66. 14; 3. sg. tēhte, 20. 18; opt. 2. sg. tæce, 19. 16; imp. tæc, 12. 11; inf. 15. 12; tēcan, 43. 26.

talian, wv., *count*: 1. sg. talige, 39. 6.

†tēfrung, f., *picture, painting*: is. tēfrunge, 20. 15.

tēon, sv. 2, *draw*: 3. sg. tīht, 49. 15.

†tihtan, wv., *incite*: opt. 3. sg. tihte, 30. 9.

tilian, wv. w. gen., *cultivate, use*: inf. 2. 11.

tīma, wm., *time*: dp. tīmum, 25. 16; 42. 9.

timbrian, wv., *build, construct*: opt. pret. 3. sg. timbrode, 69. 24; timbrede, 69. 26; inf. 1. 13.

†tintreg, n., *torment*: dp. tintregum, 69. 25.

tiohhian, wv., *determine, resolve*: 2. sg. tiohhast, 36. 12.

tō, prep. w. dat., *to, towards*: 1. 2, etc.; w. ger. 2. 22, etc.

tōcnāwan, rv., *recognize*: inf. 52. 1.

tōcuman, sv. 4, *come to*; *obtain*: inf. 12. 11; ger. tōcumanne, 42. 23.

tōdēlenness, f., *separation*: ds. tōdēlennesse, 9. 5.

tōgædere, adv., *together*: 17. 13; 61. 8; tōgeadere, 17. 10.

†tōgeenan, wv., *return*: inf. 38. 5.

†tōgewonod, adj., *accustomed*: ns. 23. 9.

tōhopa, wm., *hope*: ns. 7. 6 (MS. toopa); 29. 3; ds. tōhopan, 27. 18; 32. 2; as. 12. 22 (MS. toopan); 28. 10; 29. 15; vs. tōhopa (MS. toopa), 11. 6.

†tōhopian, wv., *hope*: 2. sg. tōhopedest (MS. toopedest), 27. 14; opt. 1. sg. tōhopie, 27. 15; pret. 3. sg. tōhopede, 29. 6.

tōl, n., *tool, instrument*: gp. tōla, 1. 2; ip. tōlum, 30. 12.

tō-morgen, adv., *to-morrow*: 17. 15.

tōscēadan, rv., *distinguish*: inf. 7. 13.

†tōsēcan, wv., *find out*: inf. 7. 13 (MS. tosedan).

†tōðæce, m., *tooth-ache*: ns. 41. 6; tōðæcce, 41. 1.

tōweard, adj., *coming*; *future*: dsn. wk. tōweardan, 67. 23; dsf. 68. 31; as. tōwæard, 30. 2.

trēow, n., *tree*: ds. trēowo, 1. 7; np. trēowen, 10. 4; trēowu, 10. 9; dp. trēowum, 10. 3; ap. trēowa, 1. 4.

trēow, f., *truth, faith*: ap. trēowa, 12. 18, 19 (MS. twreowa); 61. 4.

trēowan, wv., *trust, believe*: 2. sg. trēowast, 60. 22.

†trēowð, f., *truth, faith*: np. trēowða, 7. 5; ap. 18. 22.

†trimð, f., *strength*: as. trimðe, 49. 3.

trum, adj., *sound, vigorous*: asm. trumme, 34. 7.

trūwian, wv., *trust*: 1. sg. trūige, 69. 28; 18. 16 (MS. truwig); 2. sg trūwast, 60. 25; 61. 21, 24; opt. 2. sg. trūwie, 18. 11; trūige, 60. 26.

trymian, wv., *strengthen*: 2. sg. trymest, 8. 16.

†tūn, m., *town*: ds. tūne, 44. 2; as. tūn, 1. 13.

tunge, wf., *tongue*: as. tungan, 67. 29.

tungol, m., *star, constellation*: ds. tungle, 17. 18; np. tunglai (!), 9. 22; gp. tungla, 20. 16, 18.

twā, num., *two*: 2. 18; n. 50. 10 (2); g. twīgera, 69. 22; d. twām, 28.

13; 41. 11; 65. 2; a. twā, 32. 4; 34. 14; 52. 14; 55. 17.

twelf, num., *twelve*: 20. 18.

twēo, wm., *doubt*: ns. 51. 10; 63. 32; twēh, (*bēo twēh* for *betweh*?) 20. 10; ds. twēon, 23. 6; 41. 18; 56. 2; 59. 2; 64. 30; 67. 1; as. 64. 5.

†twēon, wv., often impers., *doubt*: 1. sg. twēoge, 59. 26; twǣoge, 59. 26; 2. sg. twēost, 59. 28; 62. 4; twǣost, 58. 26; pret. 1 sg. twēode, 62. 14; 2. sg. twēodast, 62. 3; 3. pl. twēodon (MS. tweode), 60. 11; opt. 1. sg. twēoge, 59. 12; 3. sg. 54. 5; 60. 30; inf. twēogan, 59. 24.

†twēonian, wv., *doubt*: 3. sg. twēonað, 53. 11; opt. 3. sg. twēonige, 20. 23; pret. 3. sg. twēonode, 22. 2.

twēonung, f., *doubt*: ns. 26. 2; dp. twēonunga, 18. 5; twǣonunga, 20. 22; 2. 20; ap. twēounga.

twēoung, see twēonung.

tȳd, f., *season*: ds. tȳde, 46. 17; gp. tȳda, 9. 18.

Ð. þ.

ðā, adv. and conj., *then, when*: 3. 7, etc.

†þaccian, wv., *stroke, caress*: inf. 42. 4.

ðǣr, adv., *there*: 1. 13, etc.; þār, 1. 10, etc.; þēr, 27. 5, etc.

ðæt, conj., *that*: 1. 9, etc.; þat, 1. 11, etc.

þanc, m., *thanks*: ns. þanc, 26. 11; 49. 17; Gode þanc, *thanks be to God*: 50. 19; 53. 9; as. 17. 4.

þancian, wv. w. gen. of thing, *thank*: inf. 17. 3.

ðanon, adv., *thence*: 17. 19; 39. 6; 26. 12 (MS. ðonum); þanan, 10. 21.

ðe, rel. pron., *which, who*: 1. 4, etc.; ðe . . . ðe, *whether . . . or*.

þēah, conj., *though, yet*: 2. 6, etc.

þearf, f., *need, requirement*: ns. ðearf, 22. 3; 29. 4; 46. 7; ðerf, 30. 6; þerf, 14. 17; ds. þearfe, 53. 18; as. 35. 10; dp. þearfa, 37. 11.

þearfa, wm., *beggar*: as. þearfan, 67. 28.

ðēaw, m., *disposition*; (in plur.) *morals, virtues*: gp. þēawa, 36. 2; ap. þǣwas, 6. 17.

þēawian, wv., *serve, minister to*: inf. 36. 7; ger. þāwianne, 36. 11.

ðegn, m., *vassal, disciple*: np. ðegnes, 61. 26; þegnas, 62. 2; gp. þegna, 62. 3; þegena, 62. 5; ap. ðegnas, 61. 23.

ðencan, wv., *think, reflect*: 1. sg. þence, 33. 6; pret. 1. sg. þōhte, 21. 17; 3. sg. þōhte, 42. 23; imp. þenc, 26. 18.

ðēostor, n., *darkness*: ds. þīstrum, 35. 3; dp. þēostrum (MS. þeoðrum), 47. 15; ap. þēostru, 47. 6; ðēostra, 49. 8.

ðēowa, wm., *servant, bondman*: ns. 53. 15; as. þēawa, 11. 8; 12. 8; dp. þēawum, 16. 14.

þēowdōm, m., *servitude*: ds. þēowdōme, 8. 21; 12. 2.

ðēowian, wv., w. dat. *serve*: 1. pl. þēawiað, 7. 17; 3. pl. ðēowiað, 9. 12; pret. 1. sg. þēowede, 12. 4; inf. 8. 11; ger. þēowianne, 11. 11.

þes, adj., *this*: (f. ðēos, n. þis);

n. and a. 59. 1, etc.; g. þises, 59. 1, etc.; d. þisum, 1. 17, etc.

ðī, conj., *therefore*: 43. 19, etc.

þider, adv., *thither, whither*: 2. 17; 11. 17; 58. 17; þeder, 44. 4, 11, 18.

ðille, see willan.

þīn, pos. pron., *thine*: 12. 24, etc.

þincan, wv., impers. w. dat., *seem, appear*: 3. sg. þincð, 4. 6; 18. 11; 19. 4; 20. 7, 9; 21. 4, 22, 23; 24, 4; 25. 27; 26. 1; 31. 17; 33. 3; 35. 3; 36. 6; 49. 14; 55. 8; 59. 30; 61. 7; 65. 18; 66. 31; 65. 20; 69. 23, 34; 41. 14 (MS. þingð); ðincð, 12. 3 (2); 34. 4; 35. 8; 47, 7; 49. 19; 50. 10, 14; 52. 17; 63. 29; 33. 23 (MS. ðingð); þincð (MS. þing), 33. 3; 58. 8; ðincð (MS. ðing), 47. 3, 4; ðincð (MS. ðinc), 33. 1; 50. 10; 60. 29; 3. pl. þincað, 25. 26; pret. 3. sg. þūhte, 17. 3; 19. 21; 20. 1, 3, 5; 21. 18; 24. 15; 26. 17; 61. 22; 41. 4 (MS. þuthte); 41. 9 (MS. þeuhte); pret. 3. pl. þūhton, 20. 2; opt. 3. sg. þince, 10. 15; 14. 16; 19. 18, 21; 20. 7; 23. 18; 45. 22; 50. 8; 65. 12; þynce, 21. 24; ðince, 35. 3; 44. 3; 61. 5; 65. 15; pret. 3. sg. þūhte, 15. 8.

ðing, n., *thing*: ns. ðing, 46. 22; þing, 3. 8; 18. 4; 33. 2, 13; 41. 14; 49. 15; gs. ðinges, 32. 22; þinges, 4. 9; 13. 13; 29. 10; 38. 5; 42. 21; 64. 8; 67. 4; as. ðing, 67. 12; 43. 1, 4; 58. 20; þing, 15. 4, 15; 16. 6; 42. 22; 42. 23, 2; 66. 21; np. 31. 8, 3; 10. 23; 33. 10; 58. 21; gp. ðinga, 39. 7; 43. 5; 58. 5; þinga 27. 11; 29. 2; 31. 7; 33. 18; 54. 5; 64. 2; dp. ðingum, 40. 5, 9; 41. 11; 42. 25; 58. 4; þingum, 18. 1; 22. 3; 37. 17; 38. 1; 39. 13; 41. 10; 53. 11; 59. 4; 60. 22; 69. 11; þing, 43. 8; ap. ðing 32. 4; 57. 10; 57. 13 (2); 58. 8; þing, 3. 2; 11. 10; 14. 1; 31. 6; 38. 7; 38. 9; 42. 14; 43. 2; for ðingum, *for the sake of*: 42. 21; the following MS. forms are found: ns. þincg, 51. 10; gs. ðincges, 39. 8; np. þinc, 30. 2; np. þincg, 56, 4; np. ðincð, 78. 10; 50. 11; gp. þincga, 69. 24; dp. þincgum, 28. 13; 36. 4; ap. ðincg, 55. 17; þincg, 25. 14; 40. 2; 57. 7.

þolian, wv., *bear, suffer*: pret. 1. sg. þolede, 12. 3; þolade, 12. 4.

ðonne, adv. and conj., *then, when; than*: 43. 21; 35. 23 (MS. þene).

†þoðor, m., *ball, globe*: gs. þoþores, 20. 17; ds. þoðere, 20. 13; 2167; as. þoðer, 21. 8.

þrēatian, wv., *treaten, rebuke*: 2. sg. þrēatast, 8. 14.

þrēo, num., *three*: 29. 16; 33. 10; n. ðrēo, 30. 2; 58. 21; g. þrēora, 27. 11; 29. 2; 58. 4; d. ðrīm, 40. 9; þrīm, 30. 5; 58. 4; þrīom, 28. 1; þrēom, 59. 4; a. ðrēo, 57. 13; 59. 9; ðrēo, 31. 6; 57. 7, 9, 13.

†ðrēotan, sv. 2, *vex, harass*: opt. 2. sg. ðrēote, 46. 2.

ðridde, num. adj., *third*: 31. 7; ðridde, 34. 14; 40. 11; 57. 6; þridde, 30. 4; a. ðriddan, 27. 17.

†ðrīnness, f., *trinity*: ds. ðrīnnesse, 59. 14.

ðū, pron., *thou, you*: 1. 12, etc.

ðurfan, swv., *need, be required, must*: 1. sg. þearf, 13. 2; ðerf, 13. 22; 3. sg. þearf, 28. 4; þærf, 45. 4; 1. pl. þurfon, 66. 5; 3. pl. 53. 2; ðurfon, 58. 30; pret. 1. sg. ðorfte (MS. ðorte), 20. 6; opt. 1. sg. ðurfe, 29, 2.

þurh, prep. v. acc. *through; by means of*: 1. 19 þurh, 1. 20; 4. 16, etc.
þurhwunian, wv., *continue*: 3 sq. þurhwunað, 7, 1.
þurst, m., *thirst*: as. 67. 30.
ðus, adv., *thus*.
†þwēr, adj., *agreeable*: np. þwēre, 34. 3.
þyllic, adj., pron. *such, like*: apn. þyllicra, 62. 6; ip. þillicum, 62. 1.
†ðystlice, adv., (ðuslice), *similarly*: 47. 7.

U.

†unæmtigian, wv., *deprive of leisure*: opt. 3. sg. unæmtige, 36. 4.
†unāfandod, adj., *unproved*: gsm. unāfanddes, 32. 7.
†unālīfedlice, adv., *unlawfully*: 46. 9.
†unālȳfed, adj., *unallowed, unlawful*: gs. (?). unālȳfdes, 8, 2.
unāwendenlic, adj., *unchangeable*: nsm. 55. 16.
†unblīðe, adj. *sad, unhappy*: comp. nc. unblīðre, 69. 19.
uncūð, adj., *unknown, uncertain*: ns. 17. 21; 23. 9; 26. 12; 49. 7; asf. uncūðe, 33. 14.
undēadlic, adj., *immortal*: ns. 52. 13; 56. 6; npf. undēadlice, 53. 7; 63. 32.
†undēadlicness, f., *immortality*: ds. undēadlicnesse, 60. 9, 16; 61. 34; 61. 31 (MS. undeaðlicnesse); undēadlycnesse, 59. 29.
under, prep. w. dat., *under*: 10. 23; 11. 11; 44. 21.
underfōn, rv., *receive, take*: pret. 2. sg. undefēhst, 39. 8; 3. pl. underfēngon (MS. underfungon), 12. 9; opt. 2. sg. underfō, 11. 21; inf. 38. 9, 10.
understandan, sv. 2, *understand*: 2. sg. understentst, 24. 14; 26. 5; opt. pret. 1. sg. understōde, 20. 3.
underþīeddan, wv. *subject*: 1. pl. 8. 4; pp. underþāed, 9. 13.
unēð, adv., *with difficulty*: 44. 11; untēðe, 61. 7; unāðe, 44. 23.
ungelīc, adj., *unlike*: ns. 13. 1.
ungelimp, n., *misfortune*: ds. ungelimpe, 7. 16; np. ungelimp, 29. 19; gp. ungelympa, 49. 1; ap. ungelimp, 69. 15, 18.
†ungelȳfæde, wm., *infidel*: np. ungelȳfædan, 8. 17.
ungelȳfedlic, adj., *incredible*: nsn. 60. 31.
†ungelygen, adj., *true, faithful*: apf. ungelygena, 66. 14.
ungemetlic, adj., excessive: dsf. ungemetlicum, 34. 15.
ungemetlice, adv., immoderately: 13. 13; 25. 12; 35. 16; 38. 3; 42. 14; 46. 9; 48. 21.
†ungerian, wv., *divest*: 3. sg. ungerað, 62. 30.
ungesælþ, f., *sorrow*: np. ungesælþa, 29. 19.
ungestæðþig, adj., *unstable*: np. ungestæðþie, 10. 15.
†ungetæslice, adv., *unsteadily*: sup. ungetæslicost, 29. 20.
ungeþwær, adj., *discordant*: np. (?). 10. 15 (MS. ungehwære).
†ungewlitig, adj., *unadorned*: np. ungewligige (MS. ungewligige), 31. 10.
ungewlitigian, wv., *divest of adornments*: 3. sg. ungewliteað, 62. 29.
unhāl, adj., *weak, unsound, sick*:

ns. 4. 6; apn. unhāle, 35. 2 (2), 43. 24; 45. 7.

†unhǣle, f., *sickness*: ns. unhēle, 41. 14; unhǣlu, gs. 34. 20.

†unlǣde, adj., *wretched*: asm. 69. 34.

†unlēas, adj., *trust-worthy, true*: npm. unlēase, 63. 34; comp. nsm. unlēasera, 61. 6; gpm. unlēasra, 60. 4; apm. unlēaseran, 61. 23.

unmedeme, adj., *unworthy*: g. unmedemes, 5. 11.

unmiht, f., *weakness*: ds. unmihte, 9. 6.

†unmōdig, adj., *humble*: asm. unmōdigne, 14. 5.

unnan, swv., *grant*: 1. sg. an, 43. 6; pret. 1. sg. ūðe, 43. 8.

unnit, f., *vanity*: gs. unnittes, 13. 18.

†unrīce, adj., *poor, not powerful*: comp. asm. unrīcran, 60. 23.

unrōt, adj., *sad*: ns. unrōt, 34. 4; 48. 20; asm. unrōtne, 33. 23.

unrōtnes, f., *sorrow, sadness*: ns. 48. 20; as. unrōtnesse, 48. 8, 19, 23; 49. 1; dp. (?). unrotnesse, 34. 15.

unrōtsian, wv., *be grieved*: pret. 1. pl. unrōtsodon, 8. 2; opt. 3. sg. unrōtsige (MS. unrohsige), 31. 21.

unryht, adj., *unjust*: dsm. unryhtum, 8. 11; asf. unrihtan, 64. 5.

unrihtlice, adv., *unjustly*: 13. 13 (MS. unrihlice).

unrihtwīs, adj., *unrighteous*: asm. wk. unrihtwīsan, 52. 2; np. wk. unrihtwīsan, 61. 35.

†unsōðfæst, adj., *trust-worthy, reliable*: comp. npm. unsōðfæstran, 69. 20.

†untōslegen, pp. as adj., *unbroken*: nsn. 22. 8.

†untrumness, f., *sickness*: ns. untrimnesse, 41. 9; as. untrumnesse, 33. 13.

†untȳnan, wv., *open*: 2. sg. untȳnst, 8. 13; imp. untyn, 11. 14; 12. 10.

†unþēod (for underþēod?), adj., *subject, obedient*: ns. 36. 3.

†unweorðlic, adj., *unworthy, mean*: sup. apn. unweorðlicostan, 62. 28.

†unwlitig, adj., *unsightly*: nsn. wk. unwlitige, 5. 15.

†unwyllum, adv., *unwillingly*: 69. 14.

uppe, adv., *up, above*: fol. by on, *upon*: 45. 18, 19.

ūtan, adv., *from without*: 3. 9.

ūte, adv., *out, abroad*: 22. 7.

ūtlād, f., *drawing out*: ds. ūtlāde (MS. lade), 2. 7.

uton, hortatory word w. inf., *let us*: 45. 22; 49. 10, 12; 55, 4, 5 (w. gen.), 6; 64. 27.

uttera, adj., *outer, external*: dsn. wk. uttram (!), 18. 11; dpn. uttram, 18. 20; 19. 13, 17; dpf. wk. uttran, 63. 10; ipn. uttram, 18. 18.

ūðwita, m., *philosopher*: ap. ūðwitan, 20. 21.

W.

wā, interj., *alas*; wā lā wā, *oh, alas*: 42. 18.

wāc, adj., *weak, mean*: comp. dsf. wācran, 66. 16; sup. np. wācistan, 63. 2.

†wacian, wv., *watch, awake*: opt. 1. pl. wacian, 7. 12.

wæn, m., *wain, wagon*: as. wæn, 3. 16; ap. wænas, 1. 11.

wærscype, m., *prudence*: ns. 22. 14.

wāh, m., *wall*: as. 1. 12; wōh, 45. 8.

wana, wm., *want, lack*: ns. 9. 9; 28. 4; 51. 12; 67. 9.

wanian, wv., *lessen, wane*: pret. 3. sg. wanide, 58. 24; wamde, 64. 14; wanode, 64. 16; 65. 5; pret. 3. pl. wanodon, 8. 3.

warað, n., *land*: as. 45. 20.

wealdan, rv. w. gen. or dat., *rule, govern*; 2. sg. wealst, 6. 13; wildest, 9. 16; 3. sg. wealt, 59. 20; wilt, 2. 14, 15.

wealdand, m., *lord, ruler*: ns. wealdend, 61. 14.

wearðscype, m., *dignity, glory*: as. 68. 32 (MS. wearscype).

weaxan, wv., *grow, increase, wax*: 3. pl. wexað, 10. 5; opt. pret. 3. sg. wēoxe, 64. 14; 64. 16; 65. 5.

weder, n., *weather*: as. wedere, 30. 2.

weg, m., *way, road*: ns. weig, 50. 7; ds. wege, 8. 12; 13. 2; wæge, 1. 17; as. weig, 2. 1, 3; 44. 4, 6; wæg, 49. 5, 11; 13. 11; weg 30. 18; wege, 14. 3; ap. wegas, 44. 5; on wæg, *away*: 62. 34; ealne weig, *always*: 3. 16; 62. 16; 64. 1; ælne wæg, 56. 7.

wel, adv., *well*: 10. 19, etc.

wela, wm., *riches*: ns. wela, 38. 2; gs. welan, 24. 6; 35. 11; ds. 37. 7; 23. 19 (MS. welam); as. 24. 8 (MS. willan).

welig, adj., *rich*: nsm. wk. wilega, 2. 13; as noun, ns. welega, 67. 25; 68. 2; ds. welegan, 68. 20.

†welwilnesn, f., *benevolence, kindness*: ns. 22. 16; ds. welwylnesse, 48. 14.

wemness, f., *defilement*: gs. wemnesse, 36. 14.

wēnan, wv., *suppose, believe, ween*: 1. sg. wēne, 3. 10; 18. 2; 23. 10; 24. 12; 31. 20; 41. 3; 44. 4; 49. 15; 63. 16; 63. 23, 24, 19; 2. sg. wēnst, 24. 18; 48. 6; 67. 21, 23; wǣnst, 63. 1; 3. sg. wēnð, 20. 8; pret. 1. sg. wēnde, 20. 6; 24. 17; 48. 10, 11; opt. 2. sg. wene, 24. 10; 50. 20; 51. 6; 3. sg. wene, 24. 13; 47. 19; inf. 62, 23; 65. 21; ger. wēnanne, 65. 25.

wendan, wv., *turn*: 3. pl. wendað, 16. 15; inf. wændan, 18. 2.

weorc, n., *work, labor*: ns. 41. 19; ds. weorce, 4. 13; worce, 34. 9; gp. weorca, 1. 3.

weorðan, sv. 3, *become, happen; go*: 3. sg. wyrð, 45. 19; 1. pl. weorðað, 67. 2; weorðan (MS. weorðam), 7. 11; 3. pl. weorðað, 62. 31; opt. 3. sg. weorðe, 63. 1; 66. 7; pret. 1. sg. 21. 2; 3. sg. wurde, 50. 20; 51. 1; 3. pl. wurden, 60. 12; weorðen (MS. weorðe), 62. 28; inf. 45. 18; 5. 6 (MS. weorðam).

weorðe, adj., *worthy*: ns. weorðe, 47. 18; wurðe, 5. 1; wyrðe, 47. 19; asm. wyrðne, 13. 14; 14. 8; comp. ns. werðer, 4. 18.

weorðfulice, adv., *honorably*: comp. weorðfulicor, 10. 10.

weoruld, f., *world*: gs. weorlde, 46. 8, 13, 21; weurlde, 47. 10; wurlde, 29. 19; worlde, 23. 4; worulde, 29. 10; weirulde, 47, 2; ds. weorulde, 1. 18; 13. 23; 64. 16, 18, 31; 65. 14; 66. 34; 67. 2, 5; 67. 19; 68. 13; 69. 1; 68. 25; 69. 2, 8, 9, 12, 13; 70. 1; weorlde, 58. 23; 60. 13; 67. 25; worulde, 8. 20; 14. 4; 25. 10; wurlde, 23. 7; 53. 5; 58. 12; worlde, 31. 19; 31. 27; weurulde, 63. 25; wurlda,

53. 4; most often in the phrase, on þisse weorulde, *in this (earthly) life*; as. weorulde, 68. 3, 15; weorlde, 42. 25; wurlde, 67. 17.

weoruldwela, wm., *worldly riches*: ns. weoruldwela 7. 19.

†weter, n., *water*: gs. weteris, 67. 29.

wīf, n., *wife*: gs. wīfes, 36. 1; as. wīf, 36. 12; 42. 13; wȳf, 36. 7.

willa, wm., *will*: ns. 43. 12; gs. willan, 25. 22; ds. 53. 13; 43. 8; wyllan, 36. 4; as. willan, 12. 2, 12; 16. 20, 21; 23. 16, 17, 18; 24. 8; 69. 11; dp. willum, 36. 2; willam, 34. 9.

willan, anv., *wish, desire, will, be willing*: 1. sg. wille, 3. 18; 21. 2; 27. 1; 37. 6; 38. 10; 39. 22; 53. 9; wylle, 24. 1; wyle, 40. 4; 2. sg. wilt, 42. 13; 43. 15; 50. 5; 64. 24; 3. sg. wile, 42. 10; 48. 13; wille, 28. 9; wyle, 42. 8; 59. 23; wylle, 45. 18; 48. 15; wele, 45. 15; 3. pl. willað, 61. 19 (2); 68. 29; wyllan, 39. 22; pret. 1. sg. wolde, 14. 19; 15. 5, 15, 18; 17. 4, 8, 20; 18. 3; 19. 5; 20. 9; 21. 6; 22. 20; 24. 4, 9, 14; 25. 13, 15; 26. 15; 32. 4, 6, 8; 36. 10, 13; 37. 13; 38. 8; 42. 1; 50. 8, 20; 51. 5; 52. 3; 56. 13; 57. 14 (3); 58. 16; pret. 1. sg. 65. 11; wold, 14. 20; pret. 1. sg. woldo, 14. 4; 2. sg. woldest, 14. 13; 14. 21; 15. 12; 17. 3, 10; 18. 14, 17; 19. 14; 19. 15; 31. 1; 32. 6, 7; 34. 3; 38. 8; 42. 16 (2); 48. 23; 49. 20; 56. 1, 7; 57. 5 (2), 6 (2), 7, 8 (2), 9 (2), 12; 58. 6 (2), 7; 58. 19, 20, 21; 59. 4; 63. 9; 64. 22; 68. 2; 3. sg. wolde, 27. 5, 6, 13; 43. 14; 64. 3, 28; 68. 19; pret. 1. pl. woldon, 66. 8, 19; 3. pl. 10. 18; opt. 2. sg. wille, 11. 14; 21. 3; willæ, 24. 2; 13. 20 (MS. wil); 3. sg. 5. 12; 17. 21; 25. 4; 26. 12; 34. 10; 46. 17; wylle, 46. 5; 49. 18; 3. sg. wile, 30. 10; 36. 7; wille, 38. 5; 1. pl. willen, 30. 10; pret. 1. sg., wolde, 34. 12; 3. pl. wolden, 30. 4; pp. wilende, 11. 20; negative: 1. sg. nelle, 13. 5; 2. sg. nelt, 5. 19; nealt, 13. 5; 3. sg. nile, 67. 9; 70. 1; 1. du. nelle, 47. 5; 3. pl. nellað, 39. 20, etc.; pret. 2. sg. noldest, 42. 7; pret. 3. pl. noldon (MS. nolde), 65. 12; opt. 1. sg. nelle, 24. 1; 2. sg. 25. 5; pret. 2. sg. nolde, 38. 2; 3. sg. 42. 15.

†willen, adj., *desirous*: ns. 63. 11.

wilnian, wv. w. gen., *wish, desire; supplicate, entreat*: 1. sg. wilnige, 13. 2, 14; 17. 9; 36. 6; 37. 1, 8, 12; 41. 3; 48. 12; wilnie, 11. 12; wilnege, 13. 1; willnige, 40. 11; 2. sg. wilnast, 4. 16; 30. 21; 32. 20; 35. 6, 21; 46. 7, 12, 14, 18 (2); 50. 2 (2); 56. 5; 60. 2; 3. sg. wilnað, 31. 24, 26; 44. 15; 64. 2; wilnat, 31. 18; 1. pl. wilniað, 67. 4; 67. 11, 12; 3. pl. 28. 8; wilnað, 29. 14; pret. 1. sg. wilnode, 18. 21; 35. 22; 49. 6, 8; 57. 2; 55. 18; 2. sg. wilnodest, 34. 16; wylnodest, 15. 10; 3. sg. wilnode, 2. 22; 64. 29; wylnode, 42. 17; opt. 1. sg. wilnigie, 32. 22; wilnie, 27. 16; 66. 18 (MS. wilnian); 2. sg. wilnige, 25. 20; 35. 11; 43. 19; 3. sg. 63. 15, 17, 26; 64. 4; imp. wilna, 4. 15; 53. 13; 55. 15; inf. 70, 2.

windan, sv. 3, *wind, plait* (a wall as with wickerwork): inf. 1. 12.

†winsum, adj., *pleasing, winsome*: nsf., winsum, 51. 11; sup. ip. winsumestum, 59. 19.

†winsumness, f., *beauty, winsomeness*: ns. wynsumnes, 64. 20; ds. winsumnesse, 62. 32.

winter, n., *winter*; in pl., *years*, denoting duration of time: ns. winter, 9. 20; gp. wintra, 35. 13; ap. wintras, 1. 14.

wīs, adj., *wise, learned*; ns. wīs, 21. 1; 21. 2; 50. 11; wȳs, 7. 2; nsm. wīs, 20. 25; 50. 18 (2), 20; np. wȳse, 6. 8 (2); ipm. wīsum, 5. 9; comp. nsm. wīsra, 61. 5; apm. wīsram, 61. 23; sup. vsm. wk. wīsesta, 13. 16; npm. wīssestan, 67. 5.

†wīscan, wv., *wish*: inf. 70. 2.

wīsdōm, m., *wisdom, knowledge*: ns. 41. 17, 13; 44. 25; 45. 3; 50. 11; 51. 1, 6; 52. 16; ns. wȳsdōm, 6. 7; 22. 14; 41. 8; 45. 14; 58. 10; gs. wīsdōmes, 5. 22; 14. 7; 47. 15; 65. 28; 66. 5; 67. 9; wȳsdōmes, 42. 2; ds. wīsdōme, 43. 2, 7; 44. 1, 15; 46. 4, 14; 66. 2; wȳsdōme, 41. 19; 50. 18; as. wīsdōm, 11, 16; 39. 16; 42. 6, 19, 24; 43. 4, 15; 47. 12, 17; 58. 7, 13, 15; 64. 31; 65. 25; wȳsdōm, 12. 20; 12. 21; wīsdōme, 48. 17.

wīse, wf., *manner, way, wise*: ds. wīsan, 2. 11; 9. 23; 18. 1; 43. 4; as. 9. 24; 32. 11; 49. 5 (masc?); wyssan, 10. 1; gp. wīsan, 37. 2.

witan, swv., *know, understand*: 1. sg. wōt, 15. 12; 17, 14; 19. 9, 11; 20. 20; 21. 1, 10; 23. 8; 30. 18; 35. 10; 39. 17; 41. 5; 43. 11; 53. 9; 64. 7; 26. 15 (MS. woð); wāt, 13. 4; 46. 12; 52. 9; 2. sg. wōst, 17. 17; 20. 12, 16, 18; 42. 2; 56. 9 (2); 57. 11 (2); 58. 18; wāst, 13. 21; 25. 2; 46. 17; 57. 10, 12; 58. 17, 18, 19; 59. 2; 59. 3, 4, 7, 9; 62. 26; 3. sg. wot, 17. 13; 24. 2; 29. 19; 30. 1; 47. 17; 48. 1, 12; 48. 13; wāt, 51. 13; 29. 5 (MS. wað); 1. pl. witon, 18. 9; 30. 14; 66. 30; 67. 11; 3. pl. 67. 22; 68. 12, 14; 69. 1; wytan, 5. 17; pret. 1. sg. wiste, 15. 18; 18. 9; 19. 1; 62. 18; wisse, 52. 6; 57. 1; wysse, 52. 7; 2. sg. wistest (MS. wistes), 62. 25; 3. sg. wiste, 63. 21; 63. 23; 3. pl. wiston, 20. 1, 2; wisson, 60. 9; opt. 1. sg. wite, 13. 21; 18. 3; 21. 4 (2); 69. 23; 2. sg. 15. 2; 21. 6, 8; 59. 9; 3. sg. 20. 8; 57. 3; 63. 13, 24; opt. pret. 2. sg. wisse, 56. 2; 59. 6; 3. sg. wiste, 20. 11; imp. 27. 2; inf. 14. 14, 20, 21; 15. 8; 18. 3; 19. 3. 4; 21. 6; 24. 14; 27. 3, 8; 32. 6, 7, 8, 11, 12, 14; 36. 13; 37. 13; 38. 8; 49. 19; 50. 4, 8, 20; 51. 5, 12; 52. 4; 56. 13; 63. 9 (2); 63. 22; 64. 12, 22; 64. 24; 64. 31; 66. 8 (2); 40. 12 (w. acc. subject, mē); ger. witanne, 2. 22; 14. 23; 32. 20; 39. 16; witanne, 46. 18; 50. 3; 51. 12; 56. 5; 57. 2; 59. 33, 35; 63. 11, 18, 20, 26; 67. 4, 11, 12; wittanne, 46. 7; 63. 15; ger. witande, 14. 17; negative: 1. sg. nāt, 3. 8, etc.; 32. 8 (MS. nað); 2. sg. nāst, 15. 7; 17. 00; 1. pl. nyton, 18. 10; 3. pl. nyton, 5, 17; niton, 68. 14; opt. 2. sg. nyte, 15. 17, etc.; 3. sg. nyte, 57. 4; pret. 1. sg. nyste, 34. 11; 58. 2.

wīte, n., *punishment, torment*: ns. 65. 12; ds. wīte, 67. 16; as. wite, 65. 19, 21; 65. 23; 68. 31; 69. 15, 13; np. 65. 18; ap. wītu, 12. 4; 62. 1; 65. 15; 67. 26; wīta, 60. 12.

†wītega, wm., *prophet*: dp. wītgum, 61. 26; ap. wītgan, 61. 31.

†wītegian, wv., *prophesy*: pret. 3. sg. witegode, 29. 11.

wið, prep. w. acc., *against, with*: 35, 6, etc.

wiðcweðan, sv. 5, *gainsay, oppose*: 1. sg. wiðcweðe, 21. 5.

wiðerweard, adj., *rebellious*: 5. 12; gs. wiðerweardes, 53. 16; 53. 17.

†wiðsprecan, sv. 5, *converse with*: 3. sg. wiðsprecð, 26. 6; opt. 3. sg. wiðsprece, 27. 9.

wlite, m., *appearance, aspect*: ds. wlite, 62. 32; ip. wlitum, 59. 19.

wlitig, adj., *beautiful, comely*: ns. 6. 12; as. 5. 16; sup. apf. wlitegostan, 1. 4.

wlitigian, wv., *beautify, adorn*: 3. sg. wlitigað, 5. 15.

wōd, adj., *foolish*: ns. 24. 20.

wōh, adj., *crooked*: asm. wōne, 44. 9.

wolcen, n., *cloud*: ns. wolcne, 66. 24; np. wolcnan, 66. 22.

wōp, m., *weeping, lamentation*: as. 48. 19, 23.

word, n., *word*: gp. weorda, 62. 6; ip. wordum, 4. 19, 17; weordum, 55. 14; 64. 23.

worldelust, m., *worldly lust, pleasure*: np. worldelustas, 39. 4; dp. worldlusta, 37. 8.

†worldhlāford, m., *secular lord*: gs. worldhlāfordes, 25. 9; as. worldhlaford 61. 11; np. wurldhlāfordes, 61. 23.

wrēcsīð, m., *exile, banishment*: ds. wrēcsīðe, 69. 16, 19.

wrēgan, wv., *accuse*: 3. sg. wrēhð, 6. 3.

†wrixlian, wv., *change, reciprocate*: 3. sg. wrixlað, 9. 20; 3. pl. wrixliað, 9. 17; 62. 30; wrixleað, 9. 24; wrixlað, 9. 22.

wudu, m., *wood, forest*: ns. 1. 16; ds. 1. 10; as. wude, 1. 6.

wuldor, n., *glory, honor, dignity*: ds. wuldre, 67. 15; as. wuldor, 65. 22; 66. 1; 65. 11.

wundor, n., *wonder, marvel, miracle*: ns. 2. 6; 7. 16. 32. 10; 34. 4, 21; ap. wundru, 11. 15.

wundorlice, adv., *wonderfully*: 32. 1; 59. 17.

wundrian, wv., *wonder*: 1. sg. wundrige, 23. 13; 25. 8; 52. 5; 59. 34; 62. 23; wondrie, 15. 16; ger. wundrienne, 12. 24.

wunian, wv., *dwell, abide, live*; 2. sg. wunast, 9. 7, 10; 55. 17; inf. 5. 4; 44. 17; ger. wunienne, 11. 12; pr. p. wyniende, 14. 8.

wurðlice, adv., *worthily*: comp. wurðlicor, 10. 9.

†wyll, m., *fountain*: ds. wylle, 8. 14.

wyrcan, wv., *perform, make, work*: 3. sg. wyrcað, 26. 2; pret. 2. sg. worhtest, 5. 8, 9; 3. sg. worhte, 2. 18; opt. 3. sg. wyrce, 30. 10; 30. 15; inf. 1. 4; 30. 15; wircan, 1. 2; pp. wyrcende, 11. 20; wyrcendum, 30. 13.

wyrt, f., *herb, plant*: np. wyrtan, 10. 4.

wyrttruma, wm., *root*: np. wyrttruman, 39, 6.

wyrtwalian, wv., *uproot*: pp. wyrtwalod, 37. 15.

wyrðian, wv., *honor*: inf. 61. 11.

wyrðscipe, m., *honor, glory*: ns. wyrðscipe, 38. 3; gs. wæorðscipes (MS. wæordscipes), 35. 21; ds. wyrðscype, 37. 7; as. wearðscype (MS. wearscype), 68. 32; is. wyrðscipe, 11. 6.

Y.

ȳdel, adj., *idle*: ns. 30. 16.

yfel, n., *evil, wickedness*: ns. yfel, 5. 10; 41. 9; gs. yfeles, 8. 20; 68. 19; 69. 9; ds. yfele, 5. 19; 10. 19; as. yfel 3. 7; 5. 8; 7. 14; 10. 18, 19; 16. 15, 17; 68. 1; ip. yfullum, 10. 22.

yfel, adj., *evil, wicked*: nsm. wk., yfela, 67. 25; asm. yfelne, 44. 6; np. yfelan, 65. 16; 67. 15; 68. 12, 22, 31; dpm. yflum, 68. 18.

ylca, pron. adj., *same*: ns. ylca, 41. 10; ylce, 19. 12; ds. ylcan, 9. 23; 45. 23; 46. 17; 62. 32; 69. 16; 20. 16 (MS. ylcam); 34. 9; ilcan, 1. 10; 34. 8; as. ylcan, 9. 24; ylce, 49. 19; 52. 9; np. ylcan, 10. 1; dp. 41. 10; ilcum, 12. 5; ap. ylcan, 65. 13; 67. 26.

ylce, adv., *likewise, the same*: 45. 13; ylce swā, *just as*: 67. 16.

ymbe, prep. w. acc., *about, concerning*: 2. 21; 3. 2, 5; 21. 6, 7, 8; 58. 26; 61. 33; 62. 3; 62. 4 (2); ymb, 46. 3; 59. 11, 28; imbe, 61. 34; embe, 29. 11.

ymbe, adv., *about, concerning*: 23. 11; 45. 14; 62. 14; ymb. 65. 8; 69. 21; embe, adv. 29. 2; 61. 12; æmbe, 18. 18; 20. 5.

ymbehwirft, m., *revolution*: as. 20. 15.

†yrfe, n., *heritage*: as. 2. 12.

yrmð, f., *distress, misery*: gp. yrmða, 48. 23.

ȳd, f., *wave*: dp. ȳðum (MS. ydum), 22. 8; gp. ȳða, 29. 17.

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